THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Hope in Trouble.

WHEN musing sorrow weeps the past,
And mourns the present pain,
'Tis sweet to think of peace at last,
And feel that death is gain.

'Tis not that murmuring thoughts arise,
And dread a Father's will;
'Tis not that meek submission flies,
And would not suffer still;—

It is that heaven-born faith surveys
The path that leads to light,
And longs her eagle plumes to raise,
And lose herself in sight.

It is that hope with ardor glows,
To see Him face to face,
Whose dying love no language knows
Sufficient art to trace.

It is that harrass'd conscience feels
The pangs of struggling sin;
And sees, though far, the hand that heals
And ends the strife within.

O let me wing my hallow'd flight,
From earth-born woe and care,
And soar above these clouds of night,
My Saviour's bliss to share!

THE CHURCHMAN.

WE promise the reader that he will find both instruction and amusement in the following article. We must confess, for our own part, that we are accustomed to form a more favorable, perhaps a more poetic, estimate of the character of the early pilgrims and the Puritans. Our correspondent, however, has made the subject one of historical research. In what he says in defence of the Church of England he has our entire concurrence, as also in the praise which he accords to the Roman Catholics of Maryland. Our object, however, is not so much to state our opinion of this excellent article, as to commend it to the special attention of our readers.

For the Churchman.

NOVA ANGLICANA.

THE PURITANS.

I HAVE just been reading a pamphlet, the imitator of a *succession* as closely adhered to by Congregationalists, as the apostolical one by Churchmen. Its title is, "Great Principles associated with Plymouth Rock." Now, Mr. Editor, suppose your humble servant were to attempt a pamphlet, with a similar title, only altering the association from this much-famed piece of granite to some spot of clay or sand in Virginia, or Maryland, or Pennsylvania, or perchance to quite as good a block of stone on the shores of Rhode Island,—how our Massachusetts Puritans (I beg pardon—the descendants of them—the name is rather unsavory to some) would stare! And yet, as a Churchman, or a Roman Catholic, or a Quaker, or a Baptist, it might be done by me with a very serene conscience, as these few lines may show.

The celebrity of Plymouth-rock heroes is expatiated on, year by year, with most unflagging perseverance. Why? Oh! because, as this address tells us, for about the two-hundredth time, (they landed in 1622.) "they were persecuted—that they fled from persecution—that they came in suffering and poverty to a desolate shore, in the dreariness of winter, and reared their rude habitations amid 'the peltings of the pitiless storm,' and the ravages of disease:" (p. 19:) because they were striving "to escape from the tyranny of unjust kings, and the domination of lords spiritual:" (p. 12:) and were willing to endure all this, that they might throw off "the yoke of despotism, and cast aside the mummeries of superstition:" (p. 12:) because, "if a heathen could declare that a great man struggling with adversity is a sight worthy of the gods," then we ought to "venerate Christians thus suffering with fortitude for conscience' sake." (p. 19.)

Is the tyranny by which public opinion is swayed—the yoke under which it is bowed—the mummery by which it is mocked, never to cease?

Here are a body of men, who desert their native land at a most inclement season of the year, and subject themselves to excessive and protracted hardships. True, the spectacle is melancholy, and we are fain to pity it. But so also is the spectacle of the privations endured by a Greenland whale-fisherman: why are we not as much bound to compassionate him? This question shows us that it is not their *mere* losses and pains which makes the case of the Puritans deeply lamentable. Still, as the naked exhibition of human misery (aside from its causes) is an effective means by which to move our sensibilities, it has been unfailingly relied on by Plymouth orators. So the advocates in Roman courts often introduced the wives and children of an individual client, and made their tears and moans speak for him. At this day, whether rhetoric is argument need not be asked. Let us then forego sensibility a moment, and with cool justice inquire simply and plainly, *why* the Puritans came to these Atlantic shores? Did they abandon England *solely*, or even *principally*, on account of religious considerations? My answer is an immediate negative, and I think it can easily be made out from a single work I have at hand, and might as well or better be from many others, had I at this moment access to them. The work alluded to is entitled, "An Account of the European Settlements in America, in six parts." London; 1757. 2 vols. 8vo. The work is a rare and valuable one, and speaks with candor of the faults and excellences of all parties.

It states unequivocally, (vol. ii. p. 137,) that "early in the reign of King James a number of persons of this persuasion (Puritan) had sought refuge in Holland, in which, though a country of the greatest religious freedom in the world, they did not find themselves better satisfied than they had been in England. There they were tolerated indeed, but watched; their zeal began to have dangerous languors for want of opposition, and being without power or consequence, they grew tired of the indolent security of their sanctuary; they chose to remove to a place where they should see no superior." Now, if they merely wanted freedom of conscience, they had it in Holland *ex abundanti*. But as our author affirms, with unquestionable truth, they were there "without power or consequence." And moreover, as their charter for a settlement in America, which they had wit or influence enough to obtain *even when they had left England*,—as this charter shows they were not quite so stern in practice as in preaching, about the compatibility between piety and a regard to temporal interests, these formidable denouncers of that love, which is "the root of all evil," took precious good care that this charter should cover an "exclusive trade" "from Nova Scotia to the southern parts of Carolina;" and (though they had a most pious horror of the Pope, and would have execrated him from head to foot, after his own fashion of cursing, for giving away the soil of South America) that it should also guarantee "the entire property of the soil besides." (See vol. ii. p. 138, of the work above.) Nay, as this same work shows, (p. 140,) "the profitable trade of furs and skins," and the fisheries, induced not a few, "uneasy at home upon a *religious* account," to go where they might enjoy the invaluable privilege of free thought, and the inconsiderable one of making money a little faster.

In connexion with the testimony of the work just quoted, I cannot refrain from adding one, which occurs to me, from a discourse I heard delivered a few years since, before the Essex Historical Society, by the Hon. Justice Story. It amply proves, that aversion to the Church of England, as a *spiritual institution*, was by no means the excuse of the Puritans for expatriating themselves from a land dear to them by almost every sacred tie. The Judge quoted from their farewell communication, when they were under weigh, or had just launched upon the deep. He showed how they called the Church of England their "dear mother," and indulged in terms of unbounded reverence and affection toward her. In fact, so strong and pertinent was the language quoted by him, that as it fell from his lips a Calvinist near me was unable to keep quiet. True to his sect, he could not accredit the Judge's honesty in a matter which militated against them; for he knew that the sympathies of the speaker were with Unitarians. So turning to me, he whispered with most ominous emphasis and deliberation, "*Can this be true?*"

Such evidence, Mr. Editor, (and it might be piled up in heaps if necessary,) establishes incontestibly the fact, that persecution for religious opinions never *drove* the Puritans from home, to seek the inhospitable shelter of a howling wilderness. They might have had comfortable homes by good Dutch peat fires, and lived and died unmolested and unfearing, although perhaps with less stock at the bankers than "exclusive trade" in furs and fisheries might secure. But they wanted a little more notoriety—a little more power—a little more money. Those who wielded the government of England, and enjoyed its offices, were Episcopalians:—those who were at the helm in Holland were Presbyterians, who were rather more fond than they of Arminianism, and fully as much so of "exclusive trade" and "entire property" in soil. The ascendancy in Holland would be as hard to gain as the ascendancy at home, (I mean the ascendancy in politics, money-making and religion,) and so nothing remained but to "hoist the mainsail to the wind," and steer for a land where they might be unrivalled and supreme.

Veritably, this is the plain case, and the whole of it. The Puritans did not hate the Church of England *per se*. Their affectionate and reverential language (language strong enough to excite suspicions of garbling and misquotation against a gentleman of unblemished honor and integrity) proves this beyond all question: or they really were what their enemies have called them, canting hypocrites. If they could have enjoyed the powers, immunities, and revenues of the Church of England, that Church would have become "all glorious within:" she would have been "without wrinkle and without spot," as she would now be, in the eyes of many a Dissenter, who is sounding alarms about her corruptions, and shouting reform, reform, with the vociferous zeal of the multitude, who cried, Crucify, crucify him. They were any thing but inimical to Establishments *on principle;* for they commenced *their own Establishment* in Massachusetts, with marvellous speed and sagacity; and so well were its foundations laid—so accurately and solidly were its parts cemented, that we find the very author of our address saying, (p. 26,) "The last link, connecting Church and State in this Commonwealth, has happily been broken, by abolishing the law requiring a general assessment for the support of public worship:"—broken, however, be it remembered, not till 1834:—pretty good iron, Mr. Editor, and well taken care of, to last as long.

I say they commenced their own establishment. Let our author speak to this point, (vol. ii, p. 144.) "As soon as they began to think of making laws, I find no less than five about religion; all contrived, and not only contrived, but executed in some respects with so much rigor, that the persecution which drove the Puritans out of England [you see he spares not Churchmen] might be considered *as great lenity and indulgence in the comparison.*"

The penalties of these laws were inflicted on Episcopalians, Roman Catholics, Quakers, and Baptists; who were arraigned, fined, proscribed, banished, threatened with death, and in several instances *actually executed.* Yes, be it never forgotten, when an attempt is made to drug us with the praises of meek and mourning Puritans—martyrs in the cause of truth and conscience, that, though lambs dumb before their shearers in England, a journey of 3000 miles was enough to convert them into wolves who dabble in blood! Such men (the black deed cannot be wiped out of history's page) appealed to the cord and the gibbet, when decrees of banishment and threats of violence were not sufficiently intimidating. The fires of Smithfield — the dungeons of the Inquisition — the fines of the Star Chamber are all bad enough; but let a Puritan beware of comment on them; his own story, especially when contrasted with his pretensions, is as bad as any chapter in the horrible or disgusting records of human wrath and violence. Indeed I never wonder as I read it, at the keen and witty comment of one of their own number, whom detestation of their uncharitableness constrained to seek refuge in the very country he had abandoned. "I fled," said he, "from England, to escape the tyranny of *my lord bishops;* but I was glad to get back again to escape the tyranny of *my lord brethren.*"

Let us turn now a few moments from the Puritans to their neighbors, pretendedly so much their inferiors in piety, and confessedly their inferiors in the love of power and domination, and withal, of finding and keeping money.

The poor CAVALIERS and their descendants fled from Puritan persecution in the days of the Parliament, and sought refuge in Virginia. There they were content to remain in quiet, if undisturbed. But no: the trade in tobacco, &c. was getting to be valuable, and missionaries were therefore necessary to convert them to the true faith! Missionaries were actually sent from New-England to Virginia, and by men whose descendants raised a grievous outcry in the days of Drs. Mayhew and Apthorp, because the Society for Propagating the Gospel presumed to send missionaries to Massachusetts,—a soil forsooth, "the entire property," (remember the charter, Mr. Editor,) "the entire property" of the Puritans. It were a singular theme of speculation to pause here, and try to conjecture, why, when a Papist or a Churchman descants on *ecclesiastical jurisdiction*, his ideas are divertingly ridiculous, but wholly change their nature when the theme of a Congregationalist. But this curious subject must be left with some other mysteries in our American logic and psychology, to an author of our own Church; who, when his history of Virginia, &c. shall appear, will undoubtedly solve them for the satisfaction of all, at least of all Churchmen.

I proceed. In Maryland the ROMAN CATHOLICS clustered together; but they, although quite as much or more oppressed by civil enactments than the Puritans, better estimated the value of an unharrassed conscience, and more cordially respected its privileges. In Maryland, (so the Roman Catholics claim, see the well written pastoral letter of their prelates assembled in council, in Baltimore, a few years since,) the rights of conscience were *first* fully recognised in this country. This is a fact I never knew disputed by good authority; and though a Protestant, with all my heart I accord them the praise of it, with the frankest sincerity, and boldly declare, it honors them on the silent page of our annals, more than the Puritans were ever honored by the noisy plaudits of a hundred Plymouth declaimers.

In Pennsylvania the scouted QUAKERS acknowledged, respected, and granted, the right of unrestricted enjoyment in matters of religion.

In Rhode Island the same thing was done by Roger Williams and the *banished Baptists.*

Now, Mr. Editor, in view of so cursory an illustration and comparison as even this, let me ask, Is it fair, is it honorable, is it candid, for a selfish and unsparing clan, who, with their descendants, never admitted nor conceded the right of private judgment,—who linked Church and State together so tightly, that centuries could hardly sunder them,—who persecuted by law, by penalties, by proscription, and violence,—who shrunk not from the tremendous daring of deeds of blood,— in the sight of all heaven, is it fair, is it honorable, is it candid; oh! is it to be tolerated, that such men should be eulogised and re-eulogised with every successive year, until their fame has become a standing topic for canonization? To me, when I think of the superior liberality of Churchmen, of Papists, of Quakers, and of Baptists, this seems at times quite monstrous, and I feel as if a few of the unlovely, nay the disgraceful, merciless and sanguinary passages of Puritan history in this country ought to be known and well known. They shall be, if the writer live to see the repetition of laudatory harangues over them. He has borne the infliction of such harangues till he thought the good sense of the community would be an ample correction. It seems that this cannot be relied on, for the simple reason, that but few of the community have ever heard but one side of the question, and on that so many changes have been rung as to induce many to believe none other can be sounded. Our patience is not respected. Still the wearisome and revolting tale about the persecutions of the Church of England, is clanged, clanged in our ears, and thrust up in our faces as though it would be heresy or treason to think it suspicious or untrue. Such treatment can only be parried by alert self-defence. Let this then be resorted to. It has been attempted in this hasty sketch, which scanty as it is, can still show what *might* be said, and may possibly provoke a caution, which has long been swallowing anodynes and has fallen asleep.

January 24, 1835.

From Bishop Hall.

TESTIMONY OF FOREIGN DIVINES TO THE SCRIPTURAL RITE OF CONFIRMATION.

BUT, that we may not think the Church of England, though more eminent in this point than her other sisters, goes alone in her judgment and practice of confirmation by imposition of hands; let us see the free and full astipulation of other famous divines and Churches to her in both these.

Philip Melancthon, as in behalf of the Churches of Saxony, hath thus: in ritu confirmationis, fiebat, &c.: "In the rite of confirmation, there was of old an explication of doctrine: wherein every one was to recite the sum of Christian doctrine, and openly to profess his detestation of all, both heathen and heretical frensies; and that he will be and ever remain a true member of the Church, and not depart from the true belief which he then professed. This custom was profitable, both for the instruction of men, and for the retaining of them, in the true acknowledgment of GOD and his truth."

Flac. Illyricus thus: Porro, autem, impositionem manuum, &c.: "But further also, they had wont of old, in the beginnings of the Church, to use imposition of hands, after a more accurate instruction in the Catechism, with public and fervent prayer, that they might obtain for them the grace of the HOLY GHOST; as we read it was done to the Samaritans, Acts viii. And I believe that so they were wont, in the primitive Church, to remove those which were novices, from the *Catechumeni*, to the rank of those auditors which were allowed to be of greater maturity; that so now it might be lawful for them, as those that were judged worthy, to partake of the holy communion."

Learned Chemnitius, as for the Protestant Churches in general, thus: Nostri sæpe ostenderunt, &c.: "Our doctors have often showed, that the rite of confirmation might very well, setting aside those unprofitable and superstitious traditions, and indeed such as are contrary to the Scriptures, be thus made use of; even according to the consent of the holy Scripture, viz. that those which are baptized in their infancy (for such is now the estate of the Church) when they come to the years of discretion, should be diligently instructed in a certain and simple catechism of the doctrine of the Church; and when they shall be thought to have in some good sort attained to the understanding of those principles, that then they should be presented to the bishop and the Church; and there, the child which was baptized in his infancy, should first, by a short and plain admonition, be put in mind of his baptism; wherewith, how, why, and into what he was baptized; what, in that baptism, the whole Trinity conferred upon him, and sealed unto him, namely, the covenant of peace, and the compact of grace; how that there he made a public renouncing of Satan, a profession of his faith, and a promise of holy obedience: secondly, that the child himself should, before the congregation, make a proper and public profession of this doctrine and faith: thirdly, that, being interrogated of the chief points of Christian religion, he should give answer unto them all; and if he fail in his understanding of any of them, he should be better instructed in them: fourthly, he should be admonished, and by this profession, should declare, that he utterly dissents from all heathen, heretical, fanatical, and profane opinions: fifthly, that there should be added a grave and serious exhortation out of the Word of GOD, that he persevere in that covenant which he hath made in baptism; and in that faith and doctrine which he hath there professed: sixthly, that public prayer be made for those children, that GOD, by his Holy Spirit, would vouchsafe to govern, conserve, and confirm them in this profession: at which prayer, without all superstition, imposition of hands may be used; neither would such a prayer be in vain; for it is grounded upon the promises made, of the gift of perseverance, and the grace of confirmation. Such a fashion of confirmation would yield much profit to the edification both of the younger sort and to the whole Church, and would be agreeable both to the Scripture and to purer antiquity; for, in the apostolical imposition of hands, that there was an exploration of doctrine and a profession of faith, history doth manifestly witness; Acts xix. 1-6. Of the exhortation to perseverance, and confirmation by the word in the doctrine and faith once professed, there are examples of the Apostolic Church, Acts xiv. 22, xv. 32, xviii. 23. And, that public prayer was used, the history testifies, Acts viii. 15. So also of the examination and profession of faith and doctrine in confirmation, the Seventh Canon of the Council of Laodicea, and the Eighth Canon of the Council of Arles do sufficiently speak." Thus he.

Reader, I have thus at large transcribed the testimony of this worthy author: for that it gives both so full an attestation to the solemn confirmation hitherto used in the Church of England; and withal lays forth the grounds of this holy practice, fetched from the blessed Apostles and from Scripture itself. Judge now, whether there could be a better commentary upon that form which our godly forefathers have transmitted unto us; and our Church hath lately both prescribed and recommended to her dutiful children.

Hemingius, that great light of Denmark, for his own judgment and the Danish Church's, hath thus: Purior Ecclesia, secuta Apost. tempora, &c.; "The purer Churches, following the Apostles' times, when the children of Christians began to be baptized, had this fashion: that the children, being instructed in the Catechism, should be publicly brought forth into the sight of the bishops, and there be interrogated concerning the articles of their faith; and should there, with their own voice, confirm the vow, that was in their name made in their baptism; and that action, from a part of it, was termed confirmation; and that whole action consisted of an examination, a solemn confirmation of the vow made in baptism, the prayer of the bishop, and the imposition of hands. This custom was exceeding profitable, and conduced much to the retaining of their former confession and concord: for, neither was it easily found, that any man would depart from that doctrine, which he had, by his solemn vow, ratified and confirmed." And soon after, "In our Churches," saith he, "the substance of the ancient confirmation is retained, all Popish superstitions being abolished: for our bishops, in their visitations, do publicly examine the younger sort in the articles of their faith, and in the doctrine of the sacraments; and do then confirm them in the same, by instruction and exhortations."

For the judgment of the French Church, both concerning the ancient use of confirmation and of the laudable practice of it for the present, we need no other witnesses, than he who is the just glory of it, Mr. Calvin; who tells us, hic mos olim fuit, &c.: "This was the custom of old, that the children of Christians, after they were grown up to some good age were presented before the bishop; that they might fulfil that duty, which was required of those who at a riper age, offered themselves to baptism; for they sat amongst those that were appointed to be catechized, till they, being rightly instructed in the mysteries of faith, could be able, before the bishop and the people, to render a confession of their belief. Upon the ending of their childhood, or in the entering of their youth, they were again by their parents brought to the bishop; and were examined by the bishop, according to that form of catechism which they then had, which was both certain and common. And, that this action, which ought otherwise in itself worthily to be held grave and holy, might carry in it so much the more reverence and dignity, there was also therein used the ceremony of the imposition of hands. So the child, after the approbation of his belief professed, was dismissed with a solemn blessing." Thus he. And could that eminent author, if he had been retained advocate for the Church of England, better have set forth her fashion of confirming, and her perfect conformity herein to the ancient apostolical practice? Justly may I call it so, by warrant of the same author; who, commenting upon this text of the Hebrews, hath thus: Transactâ infantiâ, &c.: "Their infancy passed over, being instructed in their belief, they offered themselves to catechizing: but then another symbol or sign was used, which was the imposition of hands. This one place," saith he, "abundantly testifies that the original of this ceremony was derived from the Apostles." Lastly, that it may appear how well he approved this practice, Nos quoque, &c. "We also could well and worthily wish, that this rite were restored to the Church every where; whereby children, after the public confession of their faith made, might be offered up to GOD: and this would be a well-beseeming approbation of their catechizing." And yet more fully in his "Institutions," thus: Utinam, verò, morem hunc, &c.: "Would to GOD, we might retain that fashion, which I admonished you formerly was used amongst the ancient Christians, before this abortive counterfeit of a sacrament sprang up; that there should be a catechism of all the heads of religion, which without all controversy are agreed upon, &c. That the child at ten years of age, should tender himself to give a public confession of his faith, &c. This discipline, if it were at this day in force, there would be amongst Christian people a greater agreement in matter of faith: neither would there be so great ignorance and rudeness, as is amongst many; neither would some be so readily carried away, with new and strange doctrines." Thus he.

Tell me now, reader, whether, in the judgment of this eminent divine, whose authority is justly wont to sway so much with all Reformed Churches, we have not great reason to plead for the continuance and enforcement of holy confirmation; and to bless GOD for the guiding of our wise predecessors into those safe ways, which others complain to have missed; and earnestly to desire, that this religious and beneficial action might be so reverently and zealously performed, as may most conduce to the edification of GOD'S Church.

COMMUNICATIONS.

For the Churchman.

MR. EDITOR,—Having seen an article in the N. Y. Observer, entitled, "No Theological Education in England," I beg to make a few comments upon it. The Editor of the paper in which it appeared gives it as his opinion that "the remarks of his London correspondent should be received with *many* grains of allowance. That he has evidently suffered his feelings to be deeply enlisted in the contest now going on between the English Church Establishment and its opposers," &c. Being sensible of this, it seems a little irreconcileable with Christian candor, that the Observer should be willing to admit into his columns a stricture which could do no good, and which was manifestly calculated to do much harm. I speak not as though I apprehended any evil to the Church of England from the publication on this side of the water of such an invective; but I ask, is not our common Christianity injured by misrepresentations of this kind? Does not the infidel triumph when he reads such attacks, made too in such a spirit?

I am a member of the Church of England—have been nourished in her from infancy—know her doctrines and her state from faithful experience. If she is wrong in any matter, and if I too be wrong in the love and honor I bear her, I yet cannot feel, judging from his temper, that the Observer's 'correspondent,' whatever be his *attainments*, has drunk at a much purer fountain. Some prejudice, and some ignorance might be expected from him, situated as he is—*a foreigner in England, siding with the disaffected.* But truth and love are bright jewels, and should not hastily be thrown away, especially when the Christian Church, in any of its aspects, is the subject of consideration.

I would not speak of the Church of England as perfect in detail. I allude not to her constitution, (this is not so much the point attacked,) but to her administration—her daily habits. But, I ask, is any other Christian society perfect in this respect? Alas! my residence in America teaches me (much as I see to approve and to rejoice in) not to hope for perfection, nor for any considerable approximation toward perfection here, nor indeed on earth. When I left England, I was willing to expect the best; to believe, in short, some of those exaggerated accounts with which our country is amused: I was not dissatisfied with the land from which I was departing, neither was I Utopian in respect of that to which I was tending. In a word, I was open to conviction, and hoped that another system might show me advantages, which I was told were to be derived from a voluntarily supported ministry, and a Church independent of the State. In *some* matters I cheerfully acknowledge that the new mode works well; but as a *whole*, in vain have I looked for the imagined benefits. For America, indeed, it may do,—there are too many irreligious people, and too much discrepancy of opinion for any other plan to be tolerated:—In England, where we have the blessing of a sufficient unity of sentiment, to support a pure faith, sad would it be for the ancient spiritual governments to be overturned.

But I must take up the points in the order in which they occur in the 'correspondent's' communication. The statement that there is no theological education in our universities, *is utterly exaggerated.* That it is every thing that could be wished, I will not say. I have the honor to have been brought up in an English university; and I full well remember, that in my course there I was *compelled* to acquire, and was very *perfectly instructed in* the Evidences of Christianity, Religious Archæology, Moral Philosophy, Natural Theology, the Analogy between Natural and Revealed Religion, the Critical Reading of the Greek Testament, and Systematic Divinity. Besides this, I in common with others *was obliged*, not merely by statute, but by the strict discipline of Alma Mater, to attend the University Church, where the most celebrated theologians of the day gave in the morning *miscellaneous* discourses, in the afternoon *courses* of sermons. Among those whom I have heard there are the Bishop of Bristol, the Bishop of Peterborough, the Master of the Temple, the Rev. Mr. Simeon, &c. &c. In addition to these *prescribed* duties, the students have the opportunity of attending lectures in Hebrew, and in other oriental and occidental languages,—in the composition of sermons, (further than those general rules of writing which are so diligently instilled throughout the academical course,) and prizes were offered for the best reader of the lessons in the college chapel. Rewards were also annually given by the university to the writers of the best dissertations on some subject in divinity, or in ecclesiastical history. A scholarship was bestowed every year on the best proficient in Hebrew and Sacred Philology; and before any were made Divinity Fellows of our college, they had to pass through a very rigid, difficult and extended theological examination. I now speak alone of the 'ancient and religious foundation' in which I graduated. The sister institution was considered rather before us in these matters. Since that time a university has been established on no inferior system in Durham; while at St. Bees, in Yorkshire, and in the diocesan colleges in Wales, a course of study directly and almost exclusively theological has been long pursued. How could the correspondent commit himself so much as to say that there was no theological education in England? I have now left the university some years. I speak therefore of things as they were in *my* day. They have been progressively improving. It is the manner of our opponents to charge us with what *has been*, and to *underrate* even our worst and most unpromising periods. Let them confine themselves to things as *they are*, and they will usually serve but to illustrate the Church's brightness.

With respect to the *religion* and morality of the universities, I believe they will bear a favorable comparison with that of any similar and equally numerous body of young men in the world. The discipline preserved in the college of which I was a member was *severely perfect!*

But further, the 'London correspondent' arraigns the *ministry of the English* Church. That there are some unworthy persons in that holy function, I with grief admit; but that such are the generality, or even a considerable number, (compared with the whole,) is untrue. It is delightful to some Dissenters to talk of clerical delinquency; while they themselves are acting in a manner perhaps no less morally wrong, by exaggerating grievances, by promoting divisions, and by stooping to insidious arts for the attainment of popularity. The mass of the clergy of England are pious and respectable men, honorable and laborious, courteous and tender-hearted. They are not the 'bon vivants' which the Observer's correspondent represents them to be, neither are they the stupid and the idle scions of good families. They enter the Church indeed from every rank of life, from that of the son of the merchant, or country gentleman, upward; but in most instances I believe the profession is undertaken with a reference to the choice of the individual, or to his supposed adaptation to the pastoral office. In the neighborhood in which I passed some of the happiest years of my life, were living, in common with several others, on their cures as clergymen, two young noblemen; a third (I may truly say "of blessed memory") had just died,—and a descendant of Ridley, bishop and martyr. Such men I have not often since known—so holy—so devoted to their duties—so entirely what they should be as ministers. Would the 'London correspondent' improve his time in England, he had far better visit our beautiful villages, and sit at the feet of some of these Gamaliels, than attempt to persecute the Church of God. But he has joined himself to the infidel, the Unitarian and the scorner,—he has imbibed their bitter spirit. Is this the benefit to which our censor would lead us?

The situation of the clergy of England is, I allow, happily independent. This naturally gives the opportunity for a course of conduct in great measure free and untrammelled. But its working is in many respects *eminently beneficial.* Every year as practical Christianity is becoming better understood in the land, the number of the godly ministers is increased; while the vantage ground on which they stand, for the edification of all classes, from the highest to the lowest, is unspeakable. The statement that the pure Gospel is preached in but one-eighth part of the pulpits of the Establishment is, I believe, exceedingly underrated. Even the so-called evangelical party is very much larger than that, while the theme of "Jesus Christ, and him crucified," resounds from numberless tongues who do not range themselves beneath such a name. I regard the anecdote related of the Messrs. Rivington as idle conversation. I have myself purchased books of an evangelical character at their establishment, and know that some of the family have made presents of such books to their friends. The story is trifling, if true, and proves nothing, unless it be *the vast and increasing demand in the Church for pious publications.* Of this *latter* fact I believe most of our countrymen are well advised.

But I advance with the 'correspondent' to another point—*the fecundity of error with which he charges the Establishment.* Here again, as in other points, he has fallen into excessive statements. That among a body of 16,000 or 18,000 men, there should be some extravagance, some diversity of views, is not, to any one who has at all studied human nature, wonderful. But that the English clergy are not generally agreed in the more important points of faith and practice; or that there is any thing like the wildness, the error, the dissimilitude of opinion among them which there is among the ministry of the United States, or even the Presbyterian portion of that ministry, is incorrect. When I landed on the American strand (a country endeared to me by the many highly-gifted and amiable people with whom it has been my privilege to associate in it,) almost the first thing that struck my mind,—as soon as I had had time to hear, to read, to see, and to reflect,—was the diversity of religious sentiments prevalent among professing Christians, and the effrontery of unbelievers. That feeling has with each succeeding year been increased; and I cannot but hold it as one of the dearest privileges of my native land, that she possesses a fountain from which the water of life may be dispensed among the people free comparatively from the follies and the meannesses of contending sects. With respect to some of the younger clergy having embraced the doctrine of *modern* Millenarianism; it is to be observed that few have been seduced by it:—that it was brought to a head by the *Presbyterian* Irving; and that Dissenters generally, i. e. where they have been sufficiently elevated above the murky atmosphere of politics, (for with all its faults, the endeavor to unravel unfulfilled prophecy, required some sincerity, some reflection, and some dedication of heart to God,) fell into the notions, not less eagerly than others:—witness the *Baptist* Tyso's book, in which he so graphically delineates the New Jerusalem, the Temple, &c. The fact is, the small number of Church people who imbibed the spirit very deeply, left her pale, and became *Dissenters.* The Holy Mother required of them too *much sobriety,* too *much humility and love.* Any one who will take the trouble of reading 'the Morning Watch' will be satisfied that the writers of its prophetical reveries and *the Church* were as distant from each other as the poles. That tender periodical, like the Observer's 'correspondent' bombarded evangelicals and orthodox equally without mercy. It fired red-hot shot; but alas, for human vanity, the furnace could not burn for ever!

It is untrue that the 39 Articles are disregarded: they have within a few years been commented upon by a prelate of the English Church—are made an especial subject of consideration in examinations for holy Orders; are perpetually (with the Liturgy) introduced as *authority* in sermons, and are, in short, on every point which they define 'an end of all strife.' The English Church universally considers herself peculiarly blessed by possessing these forms of sound words; as, if in the lapse of ages, at any time she decline, she has a standard to which in the subsequent revival of religion her sons may refer for counsel and direction.

But, once more I must refer to the writer's statement, that the preaching of pure evangelical Christianity is not in good repute in the Establishment. If this be true, how is it that the churches of the clergy of this stamp are crowded? How is it that these ministers are beloved of their flocks? How is it that such mighty sums are annually raised for Bible and missionary operations? How is it that almost all the younger bishops, and several of the elder ones *at home,* are of this class; that Daniel Wilson has been sent to Calcutta; that the British bishops of North America are esteemed so much for their piety; and that the progress of the Gospel under the influence of the Anglican Church is so astonishingly great?

I prefer the view given after fifty years' experience, by the Rev. Mr. Simeon, in his *fourth sermon* on the Holy Spirit, preached before the *University of Cambridge,* in the year 1831, to any thing which the hasty impressions of "the London" writer can offer. Mr. Simeon says, after the most full and free declaration of the doctrine of Divine influence, the least palatable dogma in holy Scripture to the worldly Churchman, "Scoffers do not abound at this day as once they did. The truths of the Gospel are better understood, and its mysteries are more justly appreciated; and, provided only the deep things of God be stated with modesty and sobriety, they find a favorable acceptance now, where once perhaps they would only have provoked a smile."

But I conclude. Satisfied as I am that the Anglican Church abounds with that which is excellent, and that she is in a condition of *continually progressive improvement,* I content myself with hoping that her friends will more and more live according to her holy doctrines and precepts,—and that her enemies will 'come to repentance and a better mind.'

Begging you to accept my apology for so long intruding on your attention,

I remain, Mr. Editor,
Jan. 13, 1835. Your's, &c.

For the Churchman.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

Mr. Editor,—Leaving for a while our 'Subscription Book' to work its own way by its own inward strength, I mean that of a good cause, permit me to diversify the subject, without losing sight of it, by narrating what has been done for, and by libraries and seminaries in other times and in other places. The first case I will adduce is of the olden time, and shows that, in a more literal sense than Solomon's choice was made, wisdom is better than wealth; since, even according to the course of this world, 'riches and honor' most commonly follow the possession of it.

The story is drawn from the most glorious period of a brave and patriotic people, while contending single-handed against the overwhelming power of a tyrant. The war of the Dutch revolution against Philip II. of Spain.

In reward of the heroic defence made by the citizens of Leyden in the memorable siege they sustained against the forces of Requesens in 1573, the States General bestowed upon them the choice of two privileges, viz. immunity from taxation, or the right of establishing a university. They chose the latter. That this choice was the result of popular conviction would be expecting perhaps too much from a people proverbially frugal and industrious. History rather refers the decision to the influence of John Vander Does, a distinguished soldier and statesman, and afterward better known as a universal scholar, under the more learned appellation of Janus Douza. As governor of the city, he had baffled the leaguer of Requesens, and the same ascendancy which had moved the citizens to endure the horrors of the blockade, now influenced them to prefer the boon of a university to the more present temptation of commercial gain. And here, as with the wise King of Israel, that followed, which in comparison had been rejected—'riches and honor' flowed in upon the city—the reputation of learning in a learned age was a productive capital, from which they derived a golden harvest; and for near two hundred years the citizens of Leyden continued to reap the benefit of the wise choice made for them by their far-sighted ruler. Nor was this less due to the lofty principles on which the seminary was conducted. In their eyes a university was something more than a nursery for the young—it was to be the home of the scholar, and the fortress of all sound learning. Its professors were to be not only competent, but pre-eminent—patterns of erudition, and models for its attainment. Its library was to supply not only what books were necessary, but whatever could at any time be needed, and to be an armory, not only for training, but for contest. With these views, neither money nor labor was by them weighed in the balance. Learning was to be obtained at any rate, and any price, and learning soon paid back all it had cost. Lipsius, 'the Prince of Latin literature,' Scaliger, 'the Phenix of Europe,' and Salmasius, 'the Crown of learning,' were all successively allured to its academic chairs; and the students of Europe flocked in to their learned teaching. Hence the wealth, the glory, the classic fame of Leyden; hence its 140 bridges of brick and stone, its wealthy factories, and its unnumbered students—all, all from the simple choice of learning rather than present wealth.

To apply this: we want not wealth, it may be said. True—but who will say, we want not learning? Who will deny but that the reputation of our city may be still higher raised, if in the estimation of the world it become an *Athens* as well as a *Tyre*—if not only its 'merchants sit as princes,' but its scholars are among 'the learned of the earth.' Who will deny but that its very wealth may be rendered more valuable by being sanctified to nobler uses, and the prosperity even of the most prosperous, elevated and ennobled, by consecrating a part to the advancement of His glory who has given them the whole? Or who, in fine, can doubt but that the happiest child of fortune may be rendered yet happier by his attention being more turned to that which alone is not 'vanity or vexation of spirit?'

M.

For the Churchman.

CHURCH OF ENGLAND.

An article appeared in this paper a few weeks since, upon the Church of England, in which one statement occurs, which will afford me an opportunity of republishing a remarkable protest of English Dissenters. Although it is indubitable that no true son of the Church can approve of the attempts at her destruction by the advocates of the Reform and Irish Church bills; that no one who has any regard for all that is venerable and of good report, can lament the fall of the reform ministry, and the rise of the present administration; although the feelings of Churchmen on these points may be undoubted, yet it is interesting to observe the movements of Dissenters upon the late momentous crisis.

The following is taken from a Liverpool paper:—

"*Liverpool, Jan.* 31, 1834.

"The following is now in the course of being signed in this town:

"'We, the undersigned, Ministers, Elders, and others, members of the Established Presbyterian Church of Scotland, residing in this town and neighborhood, consider it an imperative duty, at the present crisis of public affairs, to make the following declaration:

"'That differing more or less in our religious doctrines with the English Dissenters of all denominations, and holding in great abhorrence the tenets of the sect generally styled Presbyterians, whether Unitarians, Socinians, or Arians, we particularly disagree with the whole of them, by upholding, as we do, the vital importance of a national Establishment for the maintenance and increase of pure and undefiled religion.

"'That we consider the Established Church of England, in doctrine, as one of the most pure and undefiled of the Christian Churches.

"'That we regard her as the noblest ally of our own national Church, in the defence of the bulwarks of Protestantism against our impure, insatiable, common adversary.

"'That we reverence her, as having furnished more than any Church whatever, in her authors, the most successful champions of the cross of Christ, against infidel writers.

"'And that we should account as a calamity to the whole Christian world, the spoliation of the Church of England, or its overthrow as the national Church of the greatest portion of the British empire.'"

Schenectady, Jan. 20, 1835. Φιλαρχαιος.

For the Churchman.

Mr. Editor,—I had fully intended to pay my respects, by way of reply, to the Editor of the Missionary Record, and to your correspondent E., touching the matter of my late communication. Circumstances, however, have imposed upon me the necessity of another week's delay. Meanwhile I will merely state my entire accordance with you in the opinion that those gentlemen have replied to sentiments which had no place in my piece. I neither expressed nor felt the least objections to stated meetings for Divine service, with a special reference to the holy and important charity of Christian Missions; but only to appointments being made for that end by the Executive Committee, and the publication, in our Society's periodical, of a recommendation to the Clergy of services proper for the occasion. But more hereafter.

Obsta Principiis.

THE CHURCHMAN.

SATURDAY, JANUARY 31, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

"A. C—n" in our next.

"Three Interpretations;" under this head the author of Nova Anglicana has sent us critical remarks on the Rubric at the close of our book of hymns, on the rubric concerning the ante-communion service, and on points debated at the Massachusetts' Convention in 1832. We shall give the article next week.

Writers on the subject of Washington College shall receive attention in our next.

Some other communications are under consideration.

"Luther" is in type, but unavoidably deferred, as also the letter to a student.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

The most important movement which has been recently made in our Church, is the attempt to form a library for the General Theological Seminary. In prosecuting the enterprise we look for co-operation to men of enlarged views, liberal dispositions, and sterling piety. It is only men of enlarged views that can estimate the value of the object. Every body, to be sure, admits the importance of a library, for it is one of the current truths which nobody thinks of questioning. It is one of those subjects, however, that will bear to be *studied,* and the magnitude of which will seem to enlarge itself to the mind just in proportion as we bend our attention to it. We confess our inability to do it justice. It might be illustrated by a variety of curious and striking facts with which we are not furnished, but which would go to show the light in which the subject is often presented to men of liberal education and studious habits. Who can estimate the views of Berkley when he founded the library of Yale College? Few men have ever surveyed from a higher eminence the boundless field of human inquiry. He was familiar with every department of knowledge. He had himself drunk deeply of its purest fountains. He could look back through all time, call up before the eye of his mind the chart of moral history, and discover the origin, and trace the course of those great streams of knowledge, that have rolled their fertilizing waters amid the bleak and dreary wastes of human existence. Berkley was a philosopher; no man of his age, few men of any age, could look further into the remote effects which would flow from first principles. He was a philanthropist; no man ever united, in a more eminent degree, profound and varied learning with a simplicity of love for his fellow-creatures. He was an enthusiast in his anticipations with respect to America; at least he was esteemed so by his contemporaries, and these anticipations, in their judgment, were the foible of his character. He was a Christian divine; he indulged in prospects of the renovation of his species, which in his own age were deemed the reveries of a visionary; and he identified this renovation with the prevalence of Christian truth. What, then, we ask, were the views of the Bishop of Cloyne, when he placed his library of ten thousand volumes in the halls of Yale College? Who can portray the visions that dawned upon his mind as he looked through the vista of future years, and beheld the myriads of minds whose energies he would thus awaken and direct? But great as they were have they not fallen immensely short of the reality? Who can calculate the effects that have been produced upon the character of our country, by the libraries of Yale, and Harvard, and Princeton, and the other seminaries of learning?

But we have travelled a little out of our course. We meant to give Berkley as an instance that men of the largest minds have considered the establishment of public libraries as the greatest benefaction they could bestow on a country. It is only such minds that can estimate the worth of such institutions. To men who have not taken a liberal survey of the field of human knowledge, a library of 20,000 volumes, would appear to be little better than a useless accumulation of lumber. And to any one student on a given subject much of such a library, it must be granted, is good for nothing. It constantly happens, however, that discussions are started upon some isolated point of history, philology, or philosophy, which may in its results have an important bearing on the moral character and happiness of mankind. Now, if a library of 10,000 volumes contain but one volume in which this subject is thoroughly explored and settled, that one volume is, for the purpose in hand, worth more than the other 9,999. The wants of the scholar are in this respect, much like those of the navigator or the statesman. A man that is to conduct an expedition around the globe, may take out a thousand maps and charts, and think his trouble and expense amply remunerated if only one should prove the means of saving him from shipwreck on a dangerous coast. Government, with a provident liberality, are causing surveys to be made of all the seaports along the coast, in order, that in the event of a war, they may meet the enemy at any point which he may happen to assail. These surveys are made at an immense expense and the results are treasured up with the greatest care at Washington, though a large proportion of them may seem comparatively useless. A large library is, in fact, a collection of the charts or maps of the field of human knowledge. We wish our students to have the means of forming an extensive and accurate acquaintance with the outlines of this field, and its most important divisions; and, in case of emergency, to be able to make themselves thoroughly and familiarly acquainted with any given spot of the entire ground.

There are many other points of view in which the subject may be placed, particularly in connexion with the advancement of learning, the unity and stability of our Church, and the salutary influence which it may exercise on the destinies of our country and on the interests of truth. We are the less anxious, however, to press the matter, as a pen is already enlisted in its behalf vastly more able to do it justice. But we may at least express the hope that none, whom Providence has blessed with the means of doing extensive good, will lose the opportunity now presented of enrolling their names among the benefactors of their Church and country.

TEMPERANCE SOCIETIES.

"A Friend to Temperance Societies" writes in so good temper, with so evident a desire to do good, and with so liberal an estimate of the motives of those who differ from him, that we really regret that we cannot comply with his wishes. And yet his own article has strengthened us in our conviction of the propriety of the course we have adopted. In the first place, our correspondent asks us to publish the following extract, purporting to be a part of Dr. Tyng's speech in an Episcopal church at Philadelphia.

"Dr. T. cordially welcomed the meeting in the house where he was permitted to labor; recently erected for the worship of the God of heaven. He knew not that among all the objects to which it would be devoted, any would be of more vital importance to mankind than this. The temperance cause had been called the John the Baptist of the Gospel. It was a mistake; it is the Gospel itself. It is a part of that great system of mediatorial mercy by which God will save the world. He thought but little of the temporal evils of intemperance, or of the temporal blessings of this reform—great as they were—the eternal consequences engrossed his soul. It was only when he looked into eternity, and saw the results of intemperance there, that he felt the value of this enterprise."

We comply with our correspondent's request, but with a feeling very different from that which prompted it. We publish the extract to express our utter disapprobation of it, both in the spirit and the letter. It borders in our opinion upon blasphemy. We have been told that Dr. Tyng's language on this occasion was misrepresented, and the published statement has been since corrected. For his sake we are glad of it, but the correction does not affect the purpose for which we quote it. It is enough for us that it has been inserted in other papers with approbation, and has been offered to us by an intelligent correspondent. We give it, then, as an evidence of irreverence toward the "great system of mediatorial mercy" into which an enthusiastic attachment to human systems—which, however excellent, are after all but human—is apt to betray the popular mind.

In the second place, our correspondent remarks:

"Strict temperance is scarcely required in the members of our communion; and while other denominations are making total abstinence from intoxicating drinks a condition of membership, our discipline is as lax as ever."

Now here is another evil which, in advocating the cause of temperance, we wish to avoid. The imposition of arbitrary terms of communion, not sanctioned by the Gospel, but made in compliance with popular opinion, is only another exhibition—taking a different complexion from the character of the age—of the spirit of ecclesiastical tyranny and priestcraft, which have degraded the Church of Rome. As ministers of the Church of God—as representatives of the Protestant Episcopal Church, we are opposed to any course which will add to or take from the words of the book of life.

The Church of God, it should never be forgotten, is a divine and perpetual institution. It cannot, without endangering its integrity and stability, form entangling alliances with the world. For ourselves, we would no sooner consent to have terms of communion, or measures of duty prescribed by the Temperance Society, than to have articles of faith prescribed by the Council of Trent. Both are different operations of the same spirit—the prurient and presumptuous propensity of human ignorance to improve upon the laws of God: and both are equally opposed to the simplicity of the Gospel, and to the first principles of the Reformation.

As to the correctness of these opinions we have no misgiving. Our only hesitancy in avowing them arises from the fear that what we say of the Temperance Society may be wrested to the injury of the temperance cause. We pray God that this may not be the case. Let the Church take shame to itself to be thus outstripped in deeds of benevolence by a society of the world. Let our ministers and our influential laymen make the subject one of prayer, of inquiry and of vigorous action. Let them aim to diffuse all the light through the community that they can. If they choose to advocate the cause of temperance in connexion with the Temperance Society, and on its principles, we will pray that good may come. But we must claim it as a part of our Christian liberty to advocate the same cause on the broad and general principles of the Gospel, and in undivided connexion with the Church of God. But let us not therefore be branded as the enemies of temperance. This is a low and unworthy procedure, and only calculated to engender animosities, and damp the ardor of benevolence.

As to the alleged want of prominence which has been given to the subject in the Churchman, it may be that we have been too remiss. The truth is, we have been plied with articles on each side with regard to the Society, and the effect has been to make us neglect both. This remissness we are willing to remedy. We will endeavor to spread before our readers such information as comes in our way in regard to the progress of the temperance reformation. We will cheerfully open our columns to brief and judicious communications on this as on other subjects. But we cannot, for reasons stated on a former occasion, make it a leading object of attention. Neither can we admit articles which exhibit the Temperance Society as identical with the temperance cause, or which *assume* that temperance consists in total abstinence, and then seek to brand every deviation from it with the infamy of intemperance.

DOCTRINAL AFFINITIES.

The Christian Register [Unitarian] of Boston published lately an account of the disgusting exhibitions of Infidelity in the Federal-street Theatre. This has drawn forth a letter of defence from the famous Abner Kneeland, which the Editor of the Register, with the liberality characteristic of his sect, has inserted in his columns. We have no intention to interpose between the disputants, but have been so much amused at the postscript of Mr. Kneeland's letter, that we are tempted to give a part of it to our readers.—After adverting to some difference between himself and the Christian Register in point of the facts on which they are at issue, Mr. Kneeland says—

"In point of doctrine or belief I consider there is scarcely a shadow of difference between myself and the Unitarians, excepting they mystify things in language a little more than I do."

The Editor of the Register dismisses the subject with the brief remark—

"Mr. Kneeland's postscript is too ludicrous to require any notice."

So the most honest minds will differ; for, we confess, Mr. Kneeland's postscript struck us, at first view, as being too ludicrous *not* to require notice! A second thought, however, placed the matter in a more serious light. It is a trite remark that the Unitarian name is a specious cover for Infidelity; and the assertion has been often made, and never that we know of disproved, that wherever its standard is unfurled, infidels of every grade are ready to enlist under it. The correspondence which discloses the awful extent of Thomas Jefferson's infidelity, represents him as expressing the fervent hope that the time was rapidly approaching when there would be no other religion throughout the United States than that of the Unitarian. Dr. Beecher tells us, in his review of the "Gallows" Sermon of Dr. Channing, of a Deist of eminent standing at the South, who declared, after reading the Sermon, as Mr. Abner Kneeland now in effect declares to the Editor of the Christian Register, that he differed from the author in regard to the *fact* of the resurrection, but agreed with him entirely in doctrine. What Bolingbroke would have professed himself, had he lived in Massachusetts, it is easy to conjecture; and we are led to mention his name from an acquaintance with one of his philosophic admirers and disciples, who, with apparent good faith, has called himself a Unitarian. That the tendency of the Unitarian belief is to degenerate into infidelity is notorious, and the late review of Henstenberg's Christology, in the Christian Examiner, is a proof in point. The Editor of the Christian Register, before he turns Mr. Kneeland's declaration into ridicule, should carry his mind back twelve or fifteen years—to the time when the "liberal" preachers, as they were termed, had not thrown off the mask, and were used to address the Orthodox precisely in the same words that Mr. Kneeland now addresses them, "We agree substantially in doctrine, but you *mystify in language* more than we do." Why should Unitarians complain of Mr. Kneeland for playing toward them the same game that they, when it has suited their purposes, have played toward the Orthodox? And if they are vexed at the fraternal hug of the Pantheist, why censure us for disengaging ourselves from the embrace of the Unitarian? There appears to be no reason, in the present case, for questioning the sincerity of Mr. Kneeland. He is a reputed Atheist, and avows himself a Pantheist, and yet he declares there is not "a shadow of difference in doctrine between himself and the Unitarians." Now of the correctness or incorrectness of the declaration we have nothing to say. Let the Unitarians and Mr. Kneeland settle that between themselves. But we should like to know if Mr. Kneeland covered his infidelity under a more polished exterior, possessed more courtly manners, and moved in a higher class of society, whether, Pantheist as he is, he would not still believe that he agreed in doctrine with the Unitarian? whether he would not profess himself a Unitarian? and that too with as little intentional equivocation, and with as much sincerity and earnestness, as Unitarians themselves profess to believe in the divinity of our Saviour?

CIRCULAR OF BISHOPS WHITE AND ONDERDONK.

"Observer" is no better than a quibbler. The literal, obvious and popular meaning of "extraordinary" is *out of the common order.* The meaning of "remarkable" or "calculated to surprise" is remote, and in subjects of legislation, from their very nature, unusual. In legislation a matter is extraordinary which is not provided for by ordinary rules. Of this every man may judge by reference to a dictionary or his own knowledge of usage. The Prayer-book provides "An Order for Daily Morning and Evening Prayer." Two services only are embraced in this "Order." A third service is a service *extra* to this *Order;* and if such a service may not be called *extraordinary,* we may never expect to give any word a definite meaning. But the bishop, according to the canon, must "compose" forms of prayer. That is, says Observer, he must not "compile" them, but "write or originate them." The bishop then, according to this criticism, is debarred from the use of Scripture; for a prayer framed by a careful selection of passages from different parts of the Bible, or consisting, like the Lord's prayer itself, of fragments from more ancient formularies, is not "composed" but "compiled." But the bishop cannot be supposed to "transmit" what the clergyman already possesses. And what clergyman ever had the "order" of the third service before it was transmitted to him? But the 45th canon says that "before every sermon, &c., the liturgy only shall be used." The 45th canon, we answer, provides for ordinary occasions; the case under consideration is extraordinary. But the form presented must be one of prayer OR thanksgiving, and therefore cannot be both. Marvellous! We suppose then that the book of "Common PRAYER" and the "Order for Daily Morning and Evening PRAYER" excludes all thanksgiving! It really seems to us that "Observer" must have taken for his model Dr. Scriblerus's notes on the Dunciad.

We have nothing left then, in "Observer's" array of argument, except the argument of consequences. And who that has ever bestowed a moment's attention on the subject will think that of any importance? A bishop may prescribe a form so long as to break up, if he chooses, the evening service altogether; and so the bishops if they choose, may refuse to lay on hands and so suspend the order of apostolic succession. We must say that Observer's essay appears to us to deserve no notice; at least no more than we have given it.

We have presumed our readers to know, what some of them perhaps have yet to learn, that a writer in the Episcopal Recorder has taken about two columns and a half to prove that Bishops White and Onderdonk, in prescribing to the clergy the order for the third service (the same used in this diocese) have been through ignorance and inadvertence betrayed into an act of usurpation.

THE PROTESTANT VINDICATOR.

IN the last number of this paper, we find two or three pieces on the subject of the late outrage on the Charlestown nunnery of a very exceptionable tendency. One in particular is headed "Convent Trials," having for a motto, "*He is bound for the slaughter.*" Its object is to hold up to public odium the court at East Cambridge for their verdict in the case of Marcy. The writer aims to show that it is the duty of a jury to render a verdict according to their *own views* of mercy, justice and humanity, and with intentional disregard to the laws of the land. The following is an extract: the Italics are not ours.

"*The statutes, the written and unwritten law, the prosecuting Attorney and the Judge, are all upon the side of arbitrary power and legal vengeance!* The accused has no shield but in counsel who draw their weapons of defence from the very law which would condemn him, and in a jury of his fellow-citizens. If the jury have not the independence to determine fairly by that law of mercy, righteousness and equity which is the first guide of beings who are accountable to GOD for their judgment, where is the unfortunate prisoner to look for justice? *The trial by jury was reserved by the people because they would not trust their property, their reputation and their lives to the mercy of laws and lawyers.*

"What have this jury done? Have they done as they would that others should do unto them? They have given over that poor thoughtless boy, Marcy, to the mercy of a court, and a most wicked and barbarous law, which is a foul disgrace to our criminal code." * * *

"The conviction of this poor child has been labored hard. The ice is now broken, and we may expect numerous convictions to follow. The court may be satisfied with six, eight, or ten. But we have no faith in offering up one or ten, or twenty as scape goats. Let there be *three thousand* at least given up to the slaughter."

In introducing this extract, the Editor of the Protestant Vindicator says, "We go a little further; for we maintain, that any juryman who even listens to the chicanery of judges and lawyers almost always decides contrary to justice, and if he regards them so as to direct his verdict, he violates his solemn obligations. If we were called upon to try any cause, as soon as a judge or a lawyer opened his mouth, we would stop our ears."

And at the end of the extract he remarks:

"The verdict of the jury which condemned Marcy is tantamount to a declaration that all the doctrines of the Bible respecting idolatry and uncleanness are false, and ought to be exploded. The verdict is gross slander upon all the Reformers of the sixteenth century, and upon the acts and memory of the original puritan pilgrims! We have less respect for the legal myrmidons of East Cambridge, than for those infamous villains, Empson and Dudley, and for those renowned specimens of justice and philanthropy, Jeffries and Kirk. An apostle would have as good a chance in Pandemonium, or Luther and Knox in the Inquisition, as an honest Protestant in that odious court."

Now there can be but one opinion as to the meaning and tendency of this language. It explicitly denies the supremacy, and aims to bring contempt on that grand palladium of rational liberty, the LAW of the land. It is calculated to inflame the passions of the multitude, and to array them in opposition to the solemn verdict of a court of justice. It breathes the very spirit of insubordination and mob violence, that laid the Charlestown convent in ruins, and is calculated to bring about the re-enactment of similar scenes. A sentiment of self-respect, a sentiment of regard for the peace and good order of society, and the sacred rights of property and life, compel us to renounce all intercourse with a journal so licentious, not to say seditious, in its character, and we have therefore requested the clerk of the office to erase the name of the Protestant Vindicator from our exchange list, and must beg the favor of the Editor never again to send his paper to the office of the Churchman.

BOSTON RECORDER.—The Editor of this paper, for tact and talents, and general ability in his profession, has been placed at the head of the editorial corps. We are not disposed to dispute his pre-eminence, but we hope he will pardon us for saying that we think we have sometimes witnessed a want of candor. In his last paper, he gives the following quotation from the Catholic Sentinel.

"Our wish is to scatter the mists of misconception that brood over the prejudices of many of our Protestant brethren. Mark! when we say *Protestants*, we do not at all mean our respected fellow Christians of the Episcopal Church, from whose religious tenets, according to an eminent English Bishop of their creed, (Dr. Jeremy Taylor,) those of the Catholics are only '*separated by a paper wall.*'"

Now this extract could not have been intended, like the others among which it appears, to be a specimen of the anthology of the Romanist press, for the simple reason, that there is nothing in it either stupid or ridiculous. The design of inserting it evidently is to throw the odium of Romanism on Episcopalians. Now, the Editor of the Recorder knows or ought to know, that every Journal of the Episcopal Church has in effect, inscribed on its banner the memorable words of Bishop Hall,—"No terms with Popery." He knows that the ablest champions against Romanism have been found in the ranks of the Episcopal Church. He knows that Episcopalians are totally opposed to the Romanists in all their distinguishing doctrines. Why, then, does he aim to cherish in his readers what is no better than idle prejudice? As to the quotation from Bishop Taylor, it will be time enough to notice it when we have chapter and verse for the authority.

This reminds us of another matter. The Boston Recorder some time ago gave an invidious extract from the London Patriot, on the subject of confirmation, and called on Episcopalians to wipe off the reproach. The matter was explained in the Churchman, but the readers of the Recorder have been left notwithstanding, under the unfair impression given by the query of the Editor.

EMIGRATION.

IT is stated in an address delivered recently at Boston, on the subject of the increase of Romanism, that while the annual increase of our country is 400,000, the increase by emigration in the year 1833 was 200,000, of whom 150,000 were Papists. We have no statistical tables at hand to verify the statement and must therefore presume on its correctness. With a liberal allowance then we may say that one third of the increase of our population is a dead mass of ignorance and superstition. It is not our business to make laws or we would propose some checks--not to emigration--but to the importation of pauperism. GOD forbid that our land should not always be the asylum of the oppressed, but surely some means might be taken to prevent foreign countries from disgorging the contents of jails and poor-houses upon our shores. But this view of the subject we must leave for others. As Christian ministers we see in the above fact only an increased stimulus to zeal in the cause of philanthropy and the dissemination of knowledge. Onward with the extirpation of Intemperance! Onward with every effort to scatter the seeds of knowledge and religion among the people! Onward with the cause of Theological education, and let the people from the Atlantic to the Pacific enjoy the blessing of an intelligent and pious ministry!

TEMPERANCE.

A WRITER in the Episcopal Recorder speaking of the "Temperance Cause" says that a majority of the Convention in Connecticut have declared "We have nothing to do with such a question." He then quotes a correspondent of the Gambier Observer, who professes to be "grieved and astonished to see in the account of the Connecticut Convention, evidence of their marked disapproval of the Temperance Reformation."

Where is the proof of these statements? We deny their truth, and if they are not proved they are calumnies.

DR. COIT'S BIBLE.—This edition of the Bible attracts attention in Boston. We have seen two notices, one from a correspondent of the Christian Watchman, the other from a correspondent in the Christian Register. Both these writers praise it, and their praise is valuable, according to their different ability; the former eulogises it as highly creditable to the editor as a scholar, and the latter assures us that it reflects credit upon the printers.

SUNDAY SCHOOL VISITER.—We have received the first number—stitched in a neat pamphlet form, with blue cover—of the Sunday School Visiter. Can all our readers say the same?

CHURCH OF ENGLAND.—Our correspondent on this subject has laid us under great obligations. His article is replete with information, and is written with candor and good Christian temper. It will be read with lively interest.

MOTHERS' MAGAZINE.—We have heard this monthly periodical of Mrs. Whittlesy's highly spoken of from the time of its commencement. We had intended to prepare a notice of it for this week, but are compelled, with reluctance, to defer it until the next.

ELMIRA.—We must beg another week's indulgence from our friends at Elmira.

WASHINGTON COLLEGE.—Just as our paper is making up we have received a pamphlet by President Wheaton, giving a statement of the course of study and instruction pursued at Washington College. Extracts in our next.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

ON Thursday, January 22, the Right Rev. Bishop Onderdonk, of this Diocese, acting at the request, and in behalf of the Right Rev. Bishop Brownell, of Connecticut, now absent from his Diocese, consecrated by the name of Trinity Chapel, a chapel erected in the borough of Southport, and town of Fairfield, Fairfield County, Connecticut, by the Parish of Trinity Church, Fairfield.

The Morning Prayer was read by the Rev. Jackson Kemper, D. D., of Norwalk, assisted by the Rev. G. C. Shephard, of Stratford, who read the Lessons, and the Sermon preached by the Bishop.

There were also present the Rev. Nathaniel E. Cornwall, Deacon, the Minister of the Parish, the Rev. Asa Cornwall, of Cheshire, the Rev. Lemuel P. Hull, of Reading, the Rev. William Barlow, of Wilton, and the Rev. Gurdon S. Coit, of Bridgeport.

BISHOP ONDERDONK requests early information of the Churches in the Diocese which will probably be ready for consecration the ensuing season, and of the times at which it is expected they will be finished; also what Deacons of the Diocese will expect ordination to the Priesthood.

⁂ The Auburn Gospel Messenger is requested to insert the above two or three times.

MURDER OF THE MISSIONARIES.

WE inserted a brief statement of this event under our Intelligence head last week without comment, because we doubted its accuracy. The official account, the substance of which we publish to-day, though it places the event in a different light, still possesses a mournful interest.

Messrs. Munson and Lyman left Batavia on the 7th of April, and proceeded to Padang, a European settlement on the southwestern coast of Sumatra. They then visited the islands of Batu and Nias; and when they had made the necessary researches in those islands, they proceeded to Tappanooly, a Dutch settlement, also on the southwestern coast of Sumatra. They reached that place on the 17th of June, and remained there till the 23d, making preparations for their intended journey into the country of the Battas; which are a people inhabiting the northwestern part of the island, and combining some of the more common indications of civilization, such as reading, writing, and laws, with some of the worst customs of savage life. Sir Stanford Raffles travelled among them, and was much interested in them as a nation. So did Mr. Burton, the Baptist missionary, formerly at Tappanooly, and he travelled safely. The inquiries of Messrs. Munson and Lyman induced them to believe that, with their pacific intentions and their pacific appearance as travellers, they also should incur little danger of violence. They were the more inclined to this opinion, as the presiding officer at Tappanooly, a European, had gone among the Battas not long before, unhurt. Some of their native friends, however, had fears as to the result of the journey, and urged them to delay until more definite information could be obtained as to the manner in which the Rajahs of the interior would receive them.

The brethren commenced their journey on Monday, accompanied by a number of coolies to carry their baggage, an interpreter, and one or two other natives. The postholder and another Dutch officer attended them beyond Tappanooly, and then bade them adieu. The road soon became exceedingly difficult, consisting of hills and ravines, covered by thick forests. So steep were the hills in many places, that they were obliged to ascend by means of rattans tied to the tops of rocks. The thickets were dense, but sheltered them from the burning sun. It was only at the end of each day's journey, that they found any thing like a village. There were no scattered houses, and they met but few natives during the day. They travelled of course on foot, making ten or twelve miles each day. When they arrived at a village, they were immediately surrounded by multitudes of natives, men, women, and children, who showed no sort of timidity, but came boldly up to the travellers, and examined their persons and dress with great eagerness.

Si Jan remembers but one instance, after their departure from Tappanooly, in which the natives attempted to persuade them not to proceed. That was on the second night after their departure, when they fell in with a Rajah Swasa, who advised them to delay entering the Batta country till he should have time to go into the interior and make inquiry, when he would write them from Tobah. The brethren replied, that they came with peaceable intentions, and that there was no necessity for such a measure.

About four o'clock in the afternoon of Saturday, June 28th, they came suddenly upon a log fort, occupied by a number of men armed with muskets, spears, etc. They had advanced within about a hundred yards of the fort. On spying the fort and the men, the interpreter offered to go and parley with them. But no sooner had he arrived at the fort, than they found about 200 armed natives coming upon them from one side and from the rear. The coolies immediately threw down their burdens, and fled on the other side. The interpreter also disappeared. The Battas came on shouting and brandishing their weapons in a very alarming manner. The two brethren pushed their weapons aside with their hands, and entreated them to wait a little and come to an explanation. Mr. Lyman then told Si Jan to call the interpreter. Si Jan ran a short distance to call him, but not seeing him, he turned round to go back to Mr. Lyman, when he heard the report of a musket, and saw Mr. Lyman fall. The Battas shouted, the shout was returned from the fort, and a rush was made upon Mr. Munson, who was immediately pierced through with a spear, and fell. Another shout followed. The cook, who had on a jacket given to him by Mr. Munson, was the next victim. On seeing the fate of the two missionaries, he attempted to escape, but was pursued, and cut down by a blow from a cleaver. Si Jan now ran for his life, secreted himself in a thicket, and at length found his way to Tappanooly.

The newspapers have said, that the bodies of our brethren, after being thus barbarously deprived of life, were eaten by the Battas. It would be gratifying could the contrary be proved. This much, however, can be said; there is no conclusive evidence of the fact; it rests upon report. Whatever disposal the LORD saw fit to make of their lifeless remains, it was unimportant in respect to them. And if they must die a violent death, the circumstances of it were mercifully ordered. They appear to have had no apprehension of danger till the moment of their departure, and then they were dismissed suddenly and with a single pang, to their eternal rest.

The occasion of this violence to our brethren, on the part of the Battas, is not known. It probably arose from jealousy of their motives, as white men, in penetrating into the interior. Perhaps had they taken longer time to prepare the way, and acquainted the Rajahs with their views and intentions, by letters or messengers; or had they known the language of the people; the fatal result would have been prevented. As it was, they did what they conceived to be duty, and did it fearlessly, and with entire disregard of the severest privations and hardships. The "willing mind" was doubtless accepted.

Bibliotheca Mania.—The Earl Spencer's Library is said to have cost 200,000*l.* or $960,000, nearly a million of our money! I read, however, the other day in Dibdin's Decameron, that at the sale of the Duke of Roxburgh's library he bid against the Marquis of Blansford, present Duke of Marlborough, for Boccaccio's Decameron, 2,250*l.*; and that it was knocked down to the Marquis for 2,260*l.*, or $10,748! If the Earl Spencer collected his library by bidding at the rate of 2,250*l.* for a single work, or even in a much less extravagant way, it may yet be a small one, notwithstanding it cost 200,000*l.*

It may be worth while here to observe, that Boccaccio's Decameron is "a collection of a hundred stories, or words feigned to have been related in ten days, by a company of ladies and gentlemen, who had retired to a country villa, to avoid the plague of Florence in 1348." The work in itself is at present of little value, although it has been greatly celebrated, and passed through more editions than can be counted. It was held in estimation chiefly as a satire against the frauds and licentiousness of priests and monks and the ministers of the Catholic religion; and the more pains taken at the Vatican for its suppression, the greater was its circulation.

It was the first (Valdefer's) edition, of 1471, that attained such a price. Bonaparte sent an agent from Paris, authorized to bid 2000*l.* The Marquis told Earl Spencer, that it was his intention to bid 5000*l.* if it had been necessary; and yet the Marquis had a copy of this very edition, but it wanted *five leaves.* For five leaves, therefore, he may be said to have paid 2,260*l.*; and that he was prepared to pay 5,000!

The said Marquis, the present Duke of Marlborough, as might have been expected from such extravagance, is now a bankrupt in character, as well as in fortune, and has retired, a hermit, within his garden at Blenheim, in the cultivation of which he excels; but the estates and house are all lying at waste. The Duke's son, and heir to his title and estates, is obliged to keep his father in check by injunctions from Chancery to prevent the paintings and furniture in the palace and other property from being sold.—*N. Y. Obs.*

Wesleyan Methodists.—In the minutes of the Methodis Conference, just published, appears a statement of the number of members in the society in the several circuits in England, &c., from which we select the undermentioned:—Birmingham 2,190; Westbromwich 405; Wednesbury 2,626; Wolverhampton 1,002; Dudley 2,164; Stourbridge 830; Stourport 590; Worcester 526; Bromsgrove 118; Newent 262; Hereford 307; Evesham 332; Redditch 390; Coventry 567; Hinckley 806; Shrewsbury 400; Madeley 1,055; Wellington 830; Ludlow 461; Kington 461; Whitchurch 330; Macclesfield 1,674; Buxton 393; Congleton 1,080; Nantwich 1,304; Northwich 1,600; Burslem 1,640; Newcastle-under-Lyne 609; Stafford 227; Leek 940; Manchester (five circuits,) 7,659; Liverpool (three circuits,) 4,333; Chester 1,050; Stockport 1,486.—*Catholic Diary.*

Extracts from the British Magazine.

Observance of the Lord's Day.—The county Society for promoting this object is making steady progress. Meetings have lately been held, and associations formed, at the following places:—Measham, Ravenstone, South Normanton, Pinxton, Matlock, Heage, Chellaston, Baslow, Darley Dale, Stapenhill, Caldwell, Mugginton, Etwall, Holbrook, Beely, Denby, Sandiacre, Parwich, Somersall, and Repton. Sixty-six parishes (i. e. very near one half of the parishes in Derbyshire) have their Sabbath Associations; and it is calculated that, by means of the various meetings, at least 14,000 people in the country have had the whole subject of Sabbath observance and Sabbath desecration brought before them. Nearly all the persons connected with posting-houses in the country, to the number of 226, have petitioned both Houses of Parliament. About 100 of the canal people have petitioned against Sunday traffic on the canals; 87 of the bakers and butchers for a more strict law relative to their trades; and there is now in the course of signature, a petition from the publicans of the town and neighborhood of Derby.—*Derby Mercury.*

Lay Declarations.—In many, indeed in most, of the agricultural districts, the Declaration has been signed without the omission of a single name; and from most of the large towns the returns have been equally gratifying. Birmingham has furnished above 12,000; Bristol 10,000; Gloucester has reported upwards of 6,000, with lists numerously signed yet to be returned; and Exeter has proved herself still worthy of the distinguished character which she has always borne for loyalty to the State, and veneration for the Protestant Church.—*Exeter Western Luminary.*

Admission of Dissenters to the Universities.—Pursuant to a requisition most respectably signed, a meeting of the gentlemen who have been members of the Universities was held at the Fountain Hotel, Canterbury, on Friday the 18th inst., to petition both Houses of Parliament, against the repeal of those tests of conformity to the Established Church which are at present required by the statutes and regulations of Oxford and Cambridge. Notwithstanding the short notice which had been given, a numerous body of the clergy and laity from the several deaneries, were assembled by 12 o'clock. W. O. Hammond, Esq. upon the motion of the Venerable the Archdeacon Croft, was called to the chair, and addressed the meeting, as did G. Gibbs, Esq., the Rev. G. Moore, and several other gentlemen. The petition was put and carried unanimously. It received nearly 100 signatures in the room, and was forwarded the same evening to the county members, and to Earl Winchelsea, for presentation to the House of Lords.—*Kentish Observer.*

Radicalism at a Discount.—We extract the following from the *Manchester Courier* of Saturday; it clearly shows the description of persons holding radical opinions in the populous town of Manchester, at the same time that it exhibits their troublesome and dissatisfied spirit:

"*Election of Churchwardens.*—Notwithstanding repeated attempts to induce the radical faction to abandon a contest which exhibited nothing on their part but a disposition to annoy their more respectable opponents, the poll was kept open by these worthies until the end of the seventh day, when the result was declared to be as follows:

Persons	Asssessed at	Votes
FOR THE ORIGINAL MOTION.		
1256	111,930*l.*	3,335
FOR THE AMENDMENT.		
Persons	Assessed at	Votes
499	7,889*l.*	520

In other words, the majority is to the minority as 25 to 10 in persons; in votes more than 6 to 1; and in assessments more than 14 to 1! The assessments of the majority average 89*l.* 2*s.* each; those of the minority, 15*l.* 16*s.* With this statement before us, it is unnecessary to ask on which side the respectable portion of the parishioners recorded their votes; and the result shows the true dimensions of the importance of those worthies who created such a disgraceful uproar at the parish table. We are happy to add, that in Liverpool, not only the original lists of parochial officers, but the church-rate for the present year, were carried, after two days' polling, by large majorities."—*Northampton Herald, April* 19.

The important question as to whether the dissenters may expect co-operation from the Wesleyan Methodists in their present attempt to sever the Church Establishment from the State, has been set at rest by an official declaration on the part of that large and powerful body, that their feelings are friendly to the Establishment. The Methodists are favorably circumstanced as to the means of making such a declaration. The Wesleyan Methodist Magazine is an official publication, the editor of which is appointed by, and speaks in behalf of, the Conference. The organ of the whole Methodist body has spoken; and the position taken on the part of that powerful community is that of friendliness, and not enmity toward the Church.—*Bath Gazette.*

The late Rev. John Wesley would never allow or sanction the title "Dissenter" to be applied to his members, nor would he permit his places of worship to be under the designation "Church or Meeting-house;" and it must be well remembered by many of his hearers, that during his regular visits to this city, (Bristol,) in the months of March and September, his "New Room, Broadmead," (as it was then called,) was open for public worship on Sabbath-day mornings, and the service strictly in accordance with the ritual of the Established Church, and performed only by himself, his brother, or by a regular ordained clergyman; and on his return to London that service was dispensed with during his absence; the place of worship closed in church hours, and his own preachers were expected to pay their devotions in the national church, and which was generally complied with.—*Bath Chronicle.*

Society for the Promotion of Christian Knowledge.—A Special General Meeting of this Society will be held at the Society's House, in Lincoln's-inn-fields, on Friday, the 2d of May, at 1 o'clock, for the purpose of taking into consideration the appointment of a Book and Tract Committee, to consist of seven members of the Society, with three of the bishops as referees; and to which committee all questions relating to books and tracts shall be referred.

The nineteenth Report of the Salisbury Diocesan and District Committee for South Wilts, in aid of the Society for Promoting Christian Knowledge, which was read at the last quarterly meeting, is now printed; and we are happy to find in it the following gratifying statements respecting its receipts and the distribution of its religious publications during the year past:—The amount of receipts, including the balance of last year, is 477*l.* 17*s.* 2*d.*; whilst the expenditure has been 387*l.* 16*s.* 1*d.*; leaving a balance of 90*l.* 1*s.* 1*d.* to meet any future calls on the aid of the society. The distribution of religious books during the year, in the district of Salisbury and its neighborhood, has been as follows:—Bibles, 388; Testaments and Psalters, 549; Prayer-books, 1,009; other bound books, 609; half-bound and stitched, 3,640; and card-papers, &c., 1,814—making a total of 8,009.—*Salisbury Herald.*

A quarterly meeting of the Worcester Deanery District Committee of the Society for Promoting Christian Knowledge, was held at the Episcopal Palace on Wednesday, March 16th, when a statement was made by the Rev. Allen Wheeler, the secretary, of the number of books which had been issued within the last quarter, which was as follows:—Bibles, 107; Testaments, 146; Prayer-books, 518; bound books, 134; tracts, 1360; school cards, 663; psalters, 30; making a total of 2966. This exceeds the number distributed in the preceding quarter by 2031; the total number distributed in that quarter having been 935.

We understand that the Wesleyan Methodists of this city have agreed to a Petition to both Houses of Parliament, to the same effect as those presented from the congregations assembling at Angel-street and Silver-street. But in this case, as in other towns, the minister does not act with the laity.—*Worcester Journal.*

THE BENEVOLENT

READERS of the Churchman are respectfully informed that the Gleaning Society, composed of a few females attached to Emanuel Church in the Eighth Ward in this city, have this season already provided shoes and garments for upward of 40 children, to enable them to attend Sunday school. This they have done by meeting once a week and making up the materials that they have been enabled to procure. Their little funds have long since all been expended. They have made up all the materials with which they have been provided. To meet some pressing cases of actual want and extreme suffering, they have incurred a small debt; shall they not be assisted? Any donations left with the subscriber, 46 Lumber-street, or 390 Hudson-street, will be promptly transmitted to the Society. Money, remnants of cloth, old clothes—all such articles they can turn to good account, as many a widow and their children can abundantly testify.

F. H. CUMING.

⁂ The receipt of one dollar, in an anonymous note, for the above object, is hereby gratefully acknowledged.

NOTICE.

A CLERGYMAN residing within thirty-five miles of the city, in a delightful and healthy situation, would receive into his family seven or eight boys, to instruct in the different branches, taught in boarding schools. Reference, for particulars, to Mr. Floyd Smith, Agent of Protestant Episcopal Press, 46 Lumber-street, New-York.

January 23, 1835.

Calendar.

FEBRUARY.

1. 4th Sunday after Epiphany.
2. Purification of Virgin Mary.
8. 5th Sunday after Epiphany.
15. Septuagesima Sunday.
22. Sexagesima Sunday.
24. St. Matthias.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The Local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of ten dollars enclosed in the following note:—

"New Haven, Jan. 11, 1835.

"The enclosed is for the Church in Liberia, Africa, provided the plan of subscription proposed in the Record succeeds. If the church is not built, the money may be given to the Green Bay Mission, or devoted in some other way to the benefit of the Africans or native Americans.

"A Friend to the Oppressed."

Jan. 28th, 1835. JAMES SWORDS, *Agent.*

CITY MISSION.

The Subscriber, in behalf of the Church of the Epiphany, gratefully acknowledges the receipt of the following during the last week:--

From a Lady, by Mrs. E. Carson, 5 garments, for the Sunday School.

From ——— 6 pair of shoes, for the Sunday School.

From a Lady of St. Luke's Church, by the Rev. G. M. Forbes, 18 frocks and 18 hoods, for the Infant School.

By Swords, Stanford & Co.,

From Mrs. J. L. R., "14 garments for the poor."

From Mrs. Gregg, for do., $2 00.

LOT JONES, 192 Allen-street.

January 28, 1835.

GENERAL THEOLOGICAL SEMINARY.

Room of St. John's Chapel.

THE subscriber acknowledges the following additional donations for the above object—

From Mrs. Gautier,	$40 00
J. H. Hurtin,	5 00
A member of St. John's,	3 00
	$48 00

Jan. 27, 1835. H. ANTHON.

THEOLOGICAL SEMINARY LIBRARY.

Received from Bishop Doane--
Prideaux Connexion. 4 vols. 8vo. London.
From a friend in Baltimore—
Hurd on the Prophecies, 1 vol.
Newton's Dissertations, 2 vols.
On part of Committee,

Jan. 29. JOHN MCVICKAR.

GREENWICH-LANE SUNDAY SCHOOL.

THE subscriber, in behalf of the Greenwich-Lane Sunday School, thankfully acknowledges the following:

From a member of St. Luke's Church, $10

L. P. BAYARD.

New-York, Jan. 24, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of the following sums by the hands of Mr. Alanson Tubbs, viz.

Fifty dollars to constitute the Rev. William H. Barnwell a Life Manager of the "Union," contributed by the congregation of St. Peter's Church, Charleston, S. C.

Ten dollars a donation from the Rev. Paul Trapier of Charleston, S. C., to the General Fund of the "Union."

Also *Twenty-one dollars* from St. Paul's Church Sunday School, Norwalk, Ct. at the hands of the Rev. Dr. Kemper, in advance for books, and subject to his order.

FLOYD SMITH,

New-York, Jan. 29, 1835. 46 Lumber-street.

CHURCH OF THE NATIVITY.

THE subscriber gratefully acknowledges the receipt of *twenty-two* volumes for the Sunday School Library of the Church of the Nativity, from Messrs. Swords, Stanford & Co. through the Protestant Episcopal Press.

It is due to the donors to state that circumstances unavoidable have prevented the earlier acknowledgment of this very acceptable donation.

We would again inform the friends of religion and the Church, that both the Sunday School and Parish Libraries of this Church are yet small—inadequate to supply the actual weekly applicants—and respectfully solicit their benefactions for their enlargement. With a strong disposition on the part of the members of the Congregation and children of the Sunday School to read religious books when furnished them, who can calculate the amount of moral and spiritual good which well furnished Parish and Sunday School Libraries might be instrumental in accomplishing? and who that has the ability will not gladly contribute to an object promising so great utility.

W. F. WALKER,

Jan. 22, 1835. Corner of Avenue D and 10th Street.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

THE subscriber has the pleasure of acknowledging the receipt of the following sums:—

By the Committee of St. Paul's Church—		
From George Barclay, Esq.,	$50 00	
Christopher Wolfe, Esq.,	50 00	
Isaac Jones, Esq.,	20 00	
P. Lorillard, Esq.,	20 00	
And various other contributors,	60 00	
		200 00
From W. Jay, Esq., of Bedford, Westchester,	20 00	
From Mr. Jonas Humbert,	10 00	
		30 00
		$230 00

Jan. 28, 1835. HENRY CARY, *Treasurer.*

PRESS DEPOSITORY,

46 *Lumber street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 29th, from the following persons, viz.

Wm. Syms—Benj. H. Allston—Marshall, Brown & Co.—A. W. Brown—O. Farnsworth—Rev. D. Barker—Robert Graffen—Rt. Rev. Bishop Ives—Walter Butler—Rev. B. C. C. Parker—C. Drown—Postmaster, Spencer—Reuben T. Thom—J. W. Ingraham—Charles Stimpson, jun.—Postmaster, Pittsburgh, Pa.—Rev. B. Hutchins—J. C. Pechin.

Received by the Gen. Prot. Episc. S. S. Union.

Alanson Tubbs, *with remit.*—Rev. S. G. Bragg, *with remit.*—Wm. H. Mills—Rev. J. Chapman—John C. Pechin—Postmaster, Centrefield, N. Y.—Rev. James A. Bolles, *with remit.*—Reuben T. Thom, *with remit.*—A. Reed, P. M.—Rev. S. C. Stratton, *with remit.*—Postmaster, Franklin, N. Y.—Wm. H. Brown, *with remit.*

OBITUARY.

For the Churchman.

Died, in Troy, on the morning of the 17th instant, Mrs. Phebe Warren, widow of Eliakim Warren, Esq. Few persons have gone down to the grave so universally beloved and lamented, as this aged saint. The writer of the present article, after an intimate acquaintance of many years, feels altogether inadequate to portray her excellences; yet he cannot let this opportunity pass, without paying some slight tribute to the memory of one whom he has long looked up to with respect and veneration, as "a mother in Israel," and as uniting in herself all that is amiable and lovely in the Christian character.—Although she had arrived at that advanced period of life, when her departure might have been daily looked for, yet will her death be most sensibly and severely felt by a large family connexion, of which she seemed to be the centre, and bond of union—by the Church, of which she was so bright an ornament—by the numerous poor, whom she clothed and fed—and especially by her only surviving son, who is now deprived of the guide of his earliest years,—the counsellor, confidant and friend of his mature age.

Mrs. Warren removed from Connecticut to Troy, with her husband and three sons, near forty years since, when this now large and flourishing city was an inconsiderable village. To this family the Episcopal Church in Troy "is indebted, under God, for its first foundation, and a long continuance of nursing care and protection." Their *praise*, indeed, *is in all the churches;* but who can tell how much the zeal and munificence of the *sons* have been owing to the pious precepts and fervent prayers of the *mother?* Who can tell how much the best interests of religion were promoted by this living witness to its purity and truth?

She engaged, with her whole heart, in every cause of benevolence and mercy, which presented itself to her notice; and, with an energy that never tired,—after the example of her Divine Master, — she *went about doing good.* Her greatest delight seemed to be in seeking out the abodes of the needy and afflicted, and ministering to their temporal and spiritual wants. "The blessing of him that was ready to perish came upon her; and she caused the widow's heart to sing for joy." In the *children* of the poor she took a special interest; laboring, with unwearied industry, to have them religiously instructed, —and taking care that they should be comfortably clothed, so that they might always attend the Sunday school. For this purpose, and to encourage industry, she collected the poor female children of the parish together, at her own house, every Saturday afternoon; and, with the assistance of some young ladies, taught them to knit and sew, and to make their own and their brothers' clothes. It was a delightful privilege, which the writer has often enjoyed, to enter her back parlor of a Saturday afternoon, and see this kind-hearted woman surrounded by some thirty or forty happy little girls, neatly clad, and industriously employed. How many of these will *rise up and call her blessed!* How many parents will say of her, as it was said of the benevolent Dorcas, *This woman was full of good works and alms-deeds, which she did!* How many *widows*, while they *stood by her* bier *weeping*, could *show the coats and garments which she made while she was with them!* As a proof of her unwearied perseverance in well-doing, it may be mentioned, that her Saturday sewing-school had been continued, without intermission, for about twenty years. Her interest in it was unabating to the last; and a few days before her death, she said to one of her near relatives, "What will my poor children do?" That relative kindly promised to superintend them, and to continue this most useful and unostentatious charity.

Mrs. Warren's whole deportment was so affable and kind,—her disposition was so meek, gentle and cheerful, that she won the affection of all hearts. Her piety was so deep, yet so unobtrusive,—so "full of mercy and good fruits," —that Christians of every name could not fail to respect and love her. The writer does not mean to imply that she had no faults—that he considers her *perfect*—for then she could not have been human; but he thinks she approached as near perfection as any person whom he has ever known.

After what has been said, it scarcely need be added, that she died "in the confidence of a certain faith,—in the comfort of a reasonable, religious and holy hope." That faith—that hope, was *only in the cross.* She disclaimed all merit of her own; feelingly bewailed her utter unworthiness; and expressed her entire and sole reliance on the merits and mercies of Christ her Saviour. With her faculties unimpaired—her mind clear to the last—she took an affectionate farewell of her numerous relatives, who were privileged to attend on her sick-bed, giving each of them some pious counsel and advice, which will, do doubt, be long treasured up in their memories,—and then sweetly fell asleep in Jesus, in the 81st year of her age; having been a communicant in the Church for more than 60 years. Her last words were, "*I die, and am happy.*" How appropriate is the application to her of that benediction from heaven,—*Blessed are the dead who die in the* Lord;—*even so saith the* Spirit; *for they rest from their labors, and their works do follow them!* (Rev. xiv. 13.)

From the Southern Churchman.

JOHN RANDOLPH.

From the following letters it will appear, that there were times when the subject of religion strongly exercised the mind of Mr. Randolph.

He was in some respects a most remarkable man. In relation to his religious character, we have not formed, and therefore cannot express an opinion. In his best days he wrote, spoke, and acted as a Christian, but at other times his deportment was much opposed to such a character. How far the last may have been the acts of an irresponsible being, it is not for us to decide.

I.

Richmond, May 19th, 1815.

My Dear Sir:—It is with very great regret that I leave town about the time that you are confidently expected to arrive. Nothing short of necessity should carry me away at this time. I have a very great desire to see you; to converse with you on the subject, before which, all others sink into insignificance. It continues daily to occupy more and more of my attention —which it has nearly engaged to the exclusion of every other; and it is a source of pain as well as occasional comfort to me. May He who alone can do it, shed light upon my mind, and conduct me through faith to salvation. Give me your prayers. I have the most earnest desire for a more perfect faith than I fear I possess. What shall I do to be saved? I know the answer, but it is not free from difficulty. Lord be merciful to me a sinner. I submit myself most implicitly to His holy will, and great is my reliance on his mercy. But when I reflect on the corruption of my nature, I tremble whilst I adore. The merits of an all-atoning Saviour I hardly dare to plead, when I think of my weak faith. Help, Lord, or I perish; but thy will be done on earth as it is in heaven. I know that I deserve to suffer for my sins, for time misspent, faculties misemployed—but above all, that I have not loved God and my neighbor as we are commanded to do. But I will try to confide in the promises we have received, or rather to comply with their conditions. Whatever be my fate, I will not harbor a murmur in my heart against the justice of my Creator.

Your afflicted friend,
John Randolph of Roanoke.
Rev. William Meade.

II.

Roanoke, Sept. 1st, 1815.

My Dear Sir:—I have delayed too long to thank you for your truly kind letter of the 14th of July, which has lain unanswered, or rather unacknowledged, for more than three weeks. The kind interest which you take in my welfare is most grateful to me in my present state of mind, yet not unexpected—and so far from finding your letter tedious, had it consisted of as many quires as it contains sheets, I should not have found it too long. I wish I could tell you that my mind is in a more satisfactory state than when I wrote to you from Richmond. Of this world and its affairs I am sick to loathing, and of nothing more than of myself. I feel that there is no coincidence of circumstances that could contribute to make me tolerably happy, without better assurance than I have of reconciliation to God. Could I command events, could wealth, power, youth, health, all the supposed constituents of earthly happiness, come at my bidding, I still feel that there would be something wanting to fill the void in my heart, and that I would prefer sickness, and poverty, and sorrow, and shame, for my portion in this life, provided I might look forward with a humble hope of acceptance by him that made me. When I look around upon my fellow-sufferers and fellow-sinners,

> "I see that all are wanderers, gone astray
> Each in his own delusion; they are lost
> In chase of fancied happiness, still woo'd
> And never won. Dream after dream ensues;
> And still they dream that they shall still succeed,
> And still are disappointed."

Sometimes I am tempted to wish that I could dream too—but I am wide awake to the sad reality that unless it comes from above, there is no comfort for me even in this world. This conviction ought to produce a correspondent spirit of piety and prayer, and yet I do not find such to be the case. Sometimes I am callous and dead to a degree that excites my own wonder—at others, I have hardly the heart to pray. Meantime, my duties are neglected, and things and persons become indifferent to me that once excited the highest interest. Indeed, how contemptible are the mighty affairs and concerns of this life to any one who will take a serious view of them. Suppose that it could even endure to the age of the patriarchs, what are its enjoyments that they would fill the soul of a rational creature.

I lay open my thoughts to you, my good Sir, with a freedom that knows no reserve, and I entreat the continuance of your good advice and of your prayers for my salvation. By a great many, perhaps the major part, I am considered as a fanatic or a hypocrite—that does not disturb me at all; but this does,—that I cannot mingle with my fellow-men as I was wont, without giving or taking offence. So that I feel a strong repugnance at the thought of going abroad, and shrink from the idea of spending the ensuing winter at Washington; I even think seriously of retiring from a station which is as unfit for me as I am for it. I must now close this long strain of egotism, but we are allowed to detail to our physician our maladies and bad feelings. Adieu, my good friend, and may every blessing attend you.

Your obliged
John Randolph of Roanoke.
Rev. William Meade.

III.

Roanoke, Dec. 21st, 1815.

Yes, my dear Sir, you have "a right" to address me as you have done. Your claims upon me are the last that I shall disavow.

The prayer of a righteous man availeth much, and I am persuaded that yours and Mr. Hodge's have been earnestly offered up in my behalf. I find it impossible, at this time, and on paper, to enter into the detail which you intimate a willingness to hear. But He who in his own good time, (blessed be His holy name,) spoke peace to my almost despairing soul, has informed your heart of what has passed within my own. I can compare it to nothing so well as the dawning sun after a dark tempestuous night. Then it was—and not until then—that I confidently believed. I knew what was passing in the minds of all to whom similar mercy had been extended; and when, a few weeks afterward, I took up at an inn on the road for the first time, the Life of John Bunyan, I found a perfect coincidence between his feelings and my own. I also wrote a few lines to Frank Key, to apprise you and him that at last I had found pardon and peace—that peace which passeth all understanding—requesting as the only requital I could make for your kind interest in my welfare, that it might be communicated to you. This, no doubt, he has done. My excellent friend Dr. Hodge, to whom I had made known my state of mind, wrote me a long letter —and I am struck with the entire coincidence of his opinion and yours, although I knew it must be so, *ex necessitate rei.* Be assured there is not one to which I do not heartily and humbly assent. Continue to give me your prayers, my dear Sir, now more than ever needful to me. I will cherish the hope that we may yet meet in this life, when I shall be gratified in laying open as far as possible, the process of that change which it has pleased infinite mercy to work in the temper and disposition of my soul; but should this hope (as what earthly expectations may not) be disappointed, may we meet where the wicked cease from troubling, and the weary are at rest. Excuse this abrupt reply to your most kind and welcome gratulation, and believe me, in sincerity of heart, your friend,

J. R. of Roanoke.

From the American Presbyterian.

I was not a little gratified a few days since, in finding at Mr. Norvell's book store, a copy of Eusebius' celebrated Ecclesiastical History. It is a new translation from the original Greek, by the Rev. C. F. Cruse, A. M., Assistant Professor in the University of Pennsylvania. Not having a Greek copy, I can say nothing as to the accuracy of the translation. The style is easy and correct, partaking, perhaps, of as much elegance as a proper regard for the original would justify. If it be fairly rendered, which we have no reason to doubt, Mr. Cruse merits the thanks and patronage of the reading public, for thus bringing within their reach so celebrated and important a work, especially as the patronage received, as we are informed in the preface, will not defray more than half the entire expense of the (stereotyped) publication.

To many of my readers, Eusebius is familiar, if not entire, at least from numerous references and copious extracts in all our Ecclesiastical Histories and Commentaries. Others will be enabled to judge, in some degree, of the utility and importance of the work, when they are informed that Eusebius is the *exclusive* Historian of the Church, from the close of the Acts of the Apostles down to the Nicene Council, A. D. 325; and though he has written other works on the events of the same period—Life of Constantine, Chronological Canons, &c.,— it is reasonable to infer that whatever is most important in the History of the Church, is embodied in the Ecclesiastical History. It is here that we find additional information respecting persons and things, mentioned or alluded to in the New Testament—the preaching of the Apostles after the Ascension, their death and the martyrdom of several of them. In Eusebius is found also, for the first time, the famous letter of Agbarus or Agabus, Prince of Edessa, to Jesus, and Jesus' answer, which Eusebius affirms he translated out of the Syriac language, from the public records of Edessa in Mesopotamia; and which, though they are generally deemed apocryphal, have been strenuously contended for as genuine, by Grabe, Archbishop Cave, Dr. Parker and other divines.* Eusebius likewise gives the first catalogue of the Canonical Books of the New Testament—the interesting martyrdom of Polycarp, and, as an appendix to the 8th Book, the martyrdoms of a great many other celebrated Christians, some of which he himself witnessed. It is by extracts found in Eusebius, that we become acquainted with many authors that preceded him, whose works have, except these fragments, perished. Now it is true we have most that we find in Eusebius, in modern writers on Ecclesiastical History; but there is this remarkable difference, which, I doubt not, has been observed by all that have compared *modern* Ancient History with Ancient History in its proper livery, written by cotemporaneous or native authors—that in the former case, the events themselves became *modernized.* It is the *original* alone that can give us the *spirit of the times* of which the history treats; next to this, a fair translation should be relied on. Price of Eusebius at Mr. Norvell's, $3. C.

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* The Rev. Jeremiah Jones observes, that the common people in England, have this Epistle in their houses, in many places, fixed in a frame, with the picture of Christ before it; and that they generally, with much honesty and devotion, regard it as the word of God and the genuine Epistle of Jesus. It may not be amiss to state, that the writer of this article, when ascending the Mississippi, in a steamboat, about four years ago, saw the above letters printed on a loose sheet, in the hands of a woman on board the boat, and that she seemed to regard them with much veneration—she also related some fabulous story about their origin and history, which is now forgotten.

From the Catholic Diary.

THE APPEARANCE OF CHURCHES, AN INDEX OF THE STATE OF RELIGION.

The state of religious feeling in a country, may be pretty correctly ascertained by the appearance of the churches. Hence, in the early days of Christianity, when the Christians dreaded the public eye, and held their religious assemblies in secret, and dared not build temples worthy of their God and his worship, the most costly metals were chosen for the *sacred vessels*, and the subterranean alleys of the catacombs illumined, during the mystic sacrifice, by lamps of gold, whilst the chalices, and the other sacred vessels, were of the same precious material.

The winter of persecution, which had continued for three centuries, at short intervals, had hardly broken up, when the temples of the true God reared their sacred roofs on high, and in exterior form, almost equalled, and in interior decoration and arrangement surpassed, the Basilica of the Pagan idols. The ancient churches in the *Tras tevere*, the quarter of Rome that lies on the other side of the Tiber, which were raised at a very early period, attest the state of religious sentiment at that time, by the care and by the liberality of expenditure, that appear in their formation. The same demonstration of a religious feeling has ever since evinced itself in every country at the period of its conversion. The converts to the Christian religion emulated each other in rearing temples to the Eternal—vast, splendid, and imposing, and, in proportion to their abilities and their means, worthy the awfulness and sanctity of their religion.

It is not to the ages of the ornate and exuberantly ornate style of the modern gothic cathedral and abbey, that we must look as to "ages of faith," and of general piety. Yet it was then that many a beauteous pile was reared, whose mouldering ruins, half covered with ivy, present to a spectator at the present day, a pleasing object, yet sad in its pleasantness. Some of our cathedrals were raised in days not the brightest or the fairest for religion. Yet religion retained her happy influence over many, or these monuments of religious zeal would never have been raised to speak silently, yet powerfully, of that zeal to us.

When irreligion gets the footing in a crowded city, or spreads its baneful and chilling influence through the country, wide and far, the lofty towers of the cathedral are left to the action of the elements, and suffered to crumble and fall away; the vaulted roof, once beautifully and elaborately worked, becomes disgusting from accumulated covering of cobwebs; and the aisles and nave, windows and walls, all neglected and expressive of the alteration of religious feeling that has come. The village church, moreover, shows the fate of the city cathedral, and if any house in the hamlet is more neglected than another, it is the house of God.

From the Sunday School Visiter.

A GRATIFIED SUNDAY SCHOOL TEACHER.

Delightful emotions must be excited in the bosom of the conscientious faithful Sunday school teacher, when his class is grouped around him, and he recalls to his mind the change that may have taken place in the circumstances of the different members of it. We may perhaps, be able to hear one giving intelligible and ready answers to his questions respecting God and heaven, who previously to his introduction to the Sunday school, may have been wholly unacquainted with the author of his being, exposed too to the danger of being the victim of ignorance all his days. He may indeed hitherto have heard of God—but only in blasphemous imprecations of his holy name, blasphemies in which himself had learned, too soon, freely to join. Now he is taught not to take his name in vain, and is heard reverently praying to him, saying in the words of the Saviour, "Our Father, who art in heaven."

Again, another one may be singled out who was well nigh being ruined by parental indulgence, and had become petulant, self-willed and almost ungovernable. Now gentle as a lamb, he delights in his Sunday school exercises, loves his teacher, is docile, obedient and amiable in his disposition, proving by his improved conduct even at home, what a beneficial influence has been exercised upon him in the Sunday school.

Instances of such changes, the history of almost every well regulated and properly conducted Sunday school might record.

But greater happiness than is experienced from witnessing *such* results, is enjoyed by many who are engaged in this blessed system of instruction. The schools are not few, in which there are scholars who kneel side by side with their beloved teacher, to receive at the altar of the Church, the memorials of a Saviour's love, in the holy supper which himself has instituted as a means by which we may by faith, hold communion with him to the end of our life. A parent no doubt is gratified when he can have his children assembled at his table partaking of their daily bread. But even his is a joy by no means so thrilling as that which reaches the heart of the devoted Sunday school teacher, when those whom he has been endeavoring to instruct in the great salvation, are beheld in token of the interest they *do* take in it, pressing forward, to "gather from their Father's board, the bread that lives beyond the tomb."

But we conceive, richer bliss even than this sometimes is the portion, in this world, of him who, in the Sunday school, faithfully feeds the Saviour's lambs. It is when he witnesses one of his scholars grown up to manhood, and duly constituted a *pastor* of one of the flocks of the great Shepherd and Bishop of souls. *Such* gratification it was the privilege of one of our teachers recently to enjoy. She had for some time prosecuted her labor of love in one of the villages in western Pennsylvania. A youth of no ordinary promise and steadiness belonged to her class. After a while she removed to the city of P., and there engaged in the same noble work to which she had devoted herself in the distant west. But the bread which she *there* had cast upon the waters, it was her happiness *here* to see, in part at least, returned to her. Having completed their course of studies at the General Theological Seminary, the young men had repaired to their respective dioceses to make there publicly the vow, which in their hearts they had already, it is presumed, often made, and to receive the imposition of consecrated hands, that they might go forth the duly authorized heralds of the Cross. It had been announced that an ordination was to be held in one of the churches of the city of P. She who was so sincerely engaged in teaching others as well as she could, the way of life, we may be sure would be anxious to see those to whom the care of souls was now officially to be committed, receive their solemn, and momentous trust.

The man of God, the patriarch who in his Episcopal character for nearly half a century has been preserved to the Church, the hair of his head now like the pure wool, but yet his eye not dim, nor his natural force abated, had taken his station within the holy place, and the young man was presented—it was her own Sunday scholar, who in the far west had so often recited to her his catechism, knelt by her side during sacred prayer, had been instructed by her in the things which belonged to her everlasting peace. It was our privilege lately to meet this teacher, in one of our tours, endeavoring to raise funds for the general Sunday School Union, and we well remember how her eyes sparkled, when in a conversation upon the subject of Sunday schools, she observed to us, "I once saw one of my scholars *ordained.*" That scholar is now an active and efficient missionary; and God grant she may see him ever going on here from strength to strength in his Master's cause, winning souls to him with every day's sun that he is permitted to enjoy, and hereafter may she, herself shining as the firmament, behold him adorned with that starry crown which is to be the reward of him who turns many to righteousness.

TEMPERANCE.

At a meeting in this city on the subject of temperance, Bishop Smith is reported by the New-York Evangelist to have spoken as follows:

Bishop Smith, as a stranger from a remote section, said, we were all united, by similarity of sentiment in regard to this great cause. And there is still a deeper union of the kind which brings all hearts near—sympathy in each other's sufferings, for intemperance brings forth its dismal fruits in all sections alike.

He spoke in a touching manner of the peculiar wretchedness in a new country, which must come upon the family of an emigrant that is intemperate; a stranger wife and stranger children, perhaps in a sickly climate, and none to lean upon but that most broken of all supports, a drunken husband.

The section from which he comes, he said, is oppressed by a most fearful load, its colored population under the miserable and degrading circumstances of slavery. It is impossible to depict the horrors that grow out of the combined influence of slavery and intemperance. How must the wretchedness of the slaves be enhanced, if they have drunken masters. The iron bondage of these poor negroes is beyond endurance. And the poor slaves themselves, he said, make their misery, already intolerable, more dreadful still by strong drink. It is hard to find one among them that does not greedily take his dram whenever he can get it.

The Bishop spoke eloquently of the interest which every part of our common country has in the welfare and good influence of this city, as the metropolis of the nation. Only get this heart to beat soundly, and it will pulsate to the remotest extremities. It is not only the centre to which all streams run, but the fountain from which they return, with health or ruin. What would be the destiny of our country, if filled universally with a sober population? Especially if only the young men could be kept from falling into this snare, we should soon be clear. The old men will soon cease to have influence, even if they should persist in drinking. But if we can have a generation of young men rise up, we are safe. This State, says he, is proudly called the Empire State. How much nobler the dignity and honor, if your State may be the first to be called The Temperance State.

Bishop Smith exhibited very clearly the importance of the temperance reform, to prepare the way of the Gospel, while it is itself a fruit of the Bible. It is one of the blessings of the Gospel. Man is only blessed by influences that come down from the Father of Lights.

THE MINISTRY A LIFE OF SELF-DENIAL.

The following eloquent passage is equally creditable to the heart and head of the writer. It is really a cordial to meet with such sentiments in the Catholic Diary.

From the Catholic Diary.

That to please the Lord and Father of the universe is the supreme interest of created and dependent beings has been universally confessed, and is therefore an evident dictate of religion. If religion's dictate influence no farther than the dictate of nature, man, resembling a brute, is only a living automaton, formed to inhabit the earth for a short period of time, which is called life, and then mix with insects in the dust of the tomb. If religion's dictate influence no farther, then man's whole being consists in his body; his law, in his inclinations; his virtue, in the enjoyment of sensual pleasures. But if there be a God and a religion; if Jesus Christ be the one sent from heaven; if his law be holy, his morality sublime, his priesthood august; if his promises be infallible and his menaces certain; if virtue be not an empty name; if our first destination be to honor the Creator by the imitations of his divine perfections; if the chief good be the felicity promised in another life; if the soul be the better part of a rational being; if there be no greatness or happiness without virtue; if there be a judgment and an eternity after this life; then there can be nothing more sacred—more important for society, than the sacerdotal character, instituted to sanctify man and to honor the Divinity. There can be nothing more elevated than the state of the small number of Christians, who, consecrated by the most solemn engagements to the practice of evangelical perfection, withdraw themselves from all earthly vanities and every sensual delight, and who devote their health and strength and time to the exercise of heavenly virtues. There can be nothing more respectable than the condition of those apostolic men who, called to the functions of the sacred ministry, add to the character which consecrates them—to the exercise of the virtues of self-denial and self-abnegation, a pastoral charity, which is ever prodigal of life, always ready to meet pestilence, to instruct the ignorant, to reform corrupt manners, to combat vice, to promote the ends of justice, and to unite their fellow-beings in rendering a solemn homage to the Divinity.

A SOLEMN THOUGHT.

Who knows, but the salvation of ten thousand souls may depend upon the education of one single child? If I train up my son in the ways of religion, and teach him what it is to keep a conscience void of offence, toward God and toward man, he will then not only have an inward sense of his own duty, but take all possible care to instil it into others, whether children or servants that are committed to his charge; and these again will do the same by theirs, by teaching them to walk in the same path: till by degrees, the piety and holiness of one man has diffused itself to all succeeding generations.

But if I neglect the care of my son's education, and suffer the leprosy of sin to corrupt him without an extraordinary interposition of divine grace, the infection may spread itself over all my posterity, and so draw upon me the curses and accusations of ten thousand souls in hell, which might otherwise have been praising and blessing God for me to all eternity in heaven. Hence it is, that I am resolved to endeavor to be a spiritual as well as a natural father to my children; yea, to take more care to get a portion for their souls in heaven, than to make provision for their bodies upon earth; for if he be accounted worse than an infidel, that provides not for his family the sustenance of their bodies, what is he that suffers his family to neglect the salvation of their souls? It behoves me, if possible, so to order my family, that my children may not see or hear, and so may not learn any thing but goodness in it; for, commonly according to what we learn when we are young, we practice when we are old.

It behoves me to take all opportunities of discoursing to them of God and Christ, of the immortality of their souls, and the future state they are to be doomed to in another world, when they have lived a little while in this; that, according as they grow in years, they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. And when they come to years of discretion, capable of doing further honor and service to God and their country, by some calling or profession, I must be sure to place them in such a one as may be no hindrance to that high and heavenly calling which they have in Christ Jesus, but rather contribute to further and promote it; that being like tender plants, ingrafted into the true vine, they may bring forth much fruit to God's glory, to my comfort, and their own salvation.—*Bishop Beveridge.*

TRUE WORSHIP.

No error is indeed more common and palpable than to separate devotion and duty; to regard religious worship as an independent act, and to overlook its connexion with the practical conduct and moral improvement of the worshipper. Religious worship is indeed a duty which we owe to God, and for the neglect of which men expose themselves to his righteous condemnation. But the primary and most palpable obligation to this exercise arises from its influence as an instrumental duty; and as an instrumental duty its efficacy is twofold. It is the appointed medium of divine communication; the condition on which He suspends the bestowment of his favor and kindness; and it is commanded because of its reflux influence on the heart and conduct of the worshipper. The proper spirit, then, in which we ought to draw nigh to God, is with ardent desires after the blessings which we supplicate him in mercy to bestow, and with a holy anxiety to cherish the temper which prayer is designed to promote. If we adore the mercy and love of God to the children of men, and are sincere in this adoration, will it not be our highest desire to cherish a resemblance of the perfection which we admire? When we confess our sins and profess to mourn our depravity, does not the act imply a purpose to forsake iniquity, and to guard against the depravity we deplore? Our supplications for the graces of the Christian spirit, presupposes a desire and effort to possess and cultivate the moral excellence for which we pray. This is to "worship God in truth." It is the accordance of the heart and conduct with the language of the lips—the harmony of the soul with the posture of the body—the correspondence of the life with the exercises of the sanctuary.—*Johnson's Sermons.*

ENOUGH TO DO EVERY WHERE.

It is not a very uncommon thing to hear persons lamenting the want of opportunity for usefulness; but no one who is willing to be useful need be idle for want of work. Those noble enterprising spirits that have carried the Gospel to the nations sitting in darkness, would not have been idle if confined to a dungeon with a single criminal. They would work, be the field narrow or wide—a barren rock, or a fruitful garden. Napoleon, when exiled to Elba, was still the same as when planning and executing his vast projects on the throne of France. He had hardly touched the soil of Elba, before he had planned improvements, or alterations and innovations at least, which, had they been carried into execution, with the means he possessed, would have, perhaps, taken his lifetime to execute. So was Paul ever active—whether in the jail at Philippi, or while waiting for his companions at Athens, or in confinement at Rome. Such spirits will make known their presence by the influence which every where surrounds them. The man who thinks his sphere too narrow to demand efforts, or admit of usefulness, ought to examine thoroughly into the state of his heart. No system of action is perfect which does not tend to call forth the powers and the influence of every one. This business cannot be delegated.—*Lond. Home Miss. Mag.*

ON THE LENGTH OF THE WAY.

How far off is yonder great mountain? My very eye is weary with the foresight of so great a distance, yet time and patience shall overcome it; this night we shall hope to lodge beyond it. Some things are more tedious in their expectation than in their performance. The comfort is, that every step I take sets me nearer to my end; when I once come there, I shall both forget how long it now seems, and please myself to look back upon the way that I have measured. It is thus in our passage to heaven. My weak nature is ready to faint under the very conceit of the length and difficulty of this journey; my eye doth not more guide than discourage me. Only let me move and hope; and God's good leisure shall perfect my salvation. O Lord give me to possess my soul with patience! When I come to the top of thy holy hill, all these weary paces and deep sloughs shall either be forgotten, or contribute to my happiness in their remembrance.—*Bishop Hall.*

B. Curtis Brown, *Print.*